A LEARNED TREATISE OF TRADITIONS,

LATELY SET FORTH in French by PETER Du MOULIN.

And Faithfully done into English by *G. C.*

BIBL. CANT. MONT.

Si aut Evangelio præcipitur, aut in Apostolorum Epistolis, aut Actibus continetur, &c. Observetur divina hæc & sancta Traditio.
Cypr. Epist. 74. ad Pomp.

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TO THE RIGHT

Honorable my singular good Lord, ROBERT Earle of *Lindsey*, Baron of *Willoughby*, *Beake*, & *Ersby*, Lord great *Chamberlaine* of *England*, and Lord high *Constable* for this time being: Lord Lieutenant of *Lincoln-Shire*, and *Vice-Admirall* for the Coasts of that County; Lord Warden of the Forest of *Waltham*, Knight of the most noble Order of the *Garter*, and of his Majesties most Honorable privie *Counsell*.

My most honoured LORD,

IT is well knowne that your Lordship can as readily interpret my Author in his

owne language & idiome, & bringing thus changed into our native and most familiar tongue. Nevertheleſſe I have adventured (asking pardon if my boldneſſe give diſtaſte) to ſtyle your Lordſhip the Mæcenas of this my handworke. My weakeneſſe and want of skill in every reſpect, together with my forwardneſſe and preſumption to intermeddle out of my element, have promp-

prompted me, to flye to the sanctuary of your Lordships protection. Such as expect that I should rather dedicate some Tactiks or booke of Chevalry to your Lordship may take this for satisfaction, that I have well observed your true devotion to Religion, which is the best ornament and addition to your Honour, and great is the happinesse when Religion and Military pro-

fession are met in so Heroique a Center. The variety arising from this copious subject of Traditions, *will invite your Lordship to read* Du Moulin *with delight; but their modern incrochment (I meane the Romish) upon the Church, & their presumptuous comparison with the sacred Scripture, will force your Lordship to reject them with scorne and greatest loathing.*

Cast

Caſt your eye upon this little volume, and vouchſafe it your favourable opinion, ſuch countenance will give it life; receive it into your Lordſhips patronage, for to that end I have preſented it, and in that ſecurity I humbly leave it; recommending your Lordſhip to Gods holy ſafeguard.

Your Lordſhips

moſt humble and faithfull Servant,

G. C.

To the Reader.

Courteous Reader, When you set apart some houres for serious studies, imploy a few to the reading of this short *Enchiridion*, a most exact survey of [illegible] [illegible] stimonies of [illegible] terpretations [illegible] effectuall perswasions [illegible] by the ridiculous [illegible] of their owne sufficiency, and by the selfe-contradictions and confessions of all Projectors and Founders of them. The Frontispice doth shew my Authour to bee French, and I have copied out his sense into our mother Tongue, as neere to life, as my running pen would give mee leave. If any man object,

object, What need of Translations amidst so many unparallel'd *Originals*, composed by the *Conductours* of our Church at home? I answer with a question, Is it not pity so learned a booke (amongst us reformed Christians) should be guilty of that *Antichristian Tradition* cast upon the Scripture, *Not to be published in a knowne tongue?* But let me not wade over deepe, into the commendation of this Treatise, lest a censure of *Tractet fabrilia*, or some *Quæ supra nos, &c.* recoile upon me. Κρὴ καθ' αὑτὸν ἀεὶ παντὸς ὁρᾶν μέτρον. Every man ought to guide himselfe by the measure of his owne ability. It is true that I was never worthy to make this holy Knowledge my Profession, yet my zeale to it is such, that if I may not act the part of an *Encomiastes* in the merit of DU MOULIN and his Works, I must take leave to gaze on him with

with silent admiration, and (passing over particularities) with this briefe *Character*, onely to point at him: *For generall and profound scholership*, hee is, *Extra invidiæ aleam doctus*. What can bee said more? Let it suffice that I have named him; *Qui cognoist son nom affez entend son renom*, His meere name is the individuall cognizance of his fame. Pardon me, if I yet stretch a note higher in praise of him; it is his due, it cannot bee omitted without a nationall ingratitude. And what should it be, but his ingenuous perseverance to this very day, in vindicating the sacred honour of his late Majestie (the learned King IAMES of most happy and immortall memory) from the unjust redargutions of *Cardinall Perron* in a booke which hee hath written against the said late King; as by those often quotations in this

this Treatise expressly made, may plainely appeare? In the last place (my friendly *Reader*) if you afford mee a favourable construction of this my undertaking, and connive at such errours as you meet with, you have done to my wishes; and in requitall I passe my word, that whatsoever is lame and defective, or verbally mistaken at the Presse in this translated forme, you shall finde supplied in the reall goodnesse of the Authors matter. Reade and profit.

G. C.

Errata.

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A LEARNED TREATISE OF TRADITIONS.

OF THE SACRED Scriptures perfection against the Traditions of the Romish Church.

CHAP. I.
Concerning the nature of this Controversie.

OVr Adversaries were accustomed a great while to dispute by way of Scripture; but at length perceiving themselues weake in the

cauſe, and being much diſquieted that the Scripture doth locke them vp into ſo narrow a roome, they ſpurne againſt it, labouring to make it appeare doubtfull, and without authoritie. By this meanes our Controverſies change their nature; for inſtead of diſputing by ground of Scripture, we are now led backe to diſpute of the Scripture it ſelfe, and to defend the Authoritie and Perfection of it. This is now the field wherein our Adverſaries doe ſport, and diſplay the mettall of their conceits. They accuſe the Scripture of imperfection and inſufficiencie, of obſcuritie and vncapableneſſe to determine any difference, calling it a dumbe and imperfect rule, a noſe of wax, a rocke of ſcandall, a ſcabbard, that receiveth as well a leaden, as a ſteele blade. And though the Church of Rome bee partie in the cauſe, yet will

will it bee Iudge ſupreame, and infallible. If the Church bee Iudge, ſhee of Rome will bee Iudge, and will haue it appertaine to her to preſcribe her taske vnto her ſelfe, and to bee ſoueraigne Iudge of her owne proper dutie. Our Adverſaries make the Church of Rome the Iudge infallible of her owne proper infallibilitie, and that ſhee ſhall bee ſoueraigne Iudge of the interpretation of the ſame Lawes, wherby God doth iudge her ſinnes. They ſticke not to ſay, that the Church of Rome is no way ſubject to the Scripture, that is to ſay, to God ſpeaking by his Prophets and Apoſtles. So on the other ſide they maintaine, that the Scripture is ſubject to the Church of Rome, and ought to be regulated by the Faith of that Church. They avow that to bee the ſingular and onely Church which giueth authoritie to the

Scripture, and will haue the Scripture inferiour to the Church in Dignity, in Stability, in Certainty, in Antiquitie, and in Amplitude: Yea, so farre they proceed, that the Pope may adde to the Creed, dispense contrary to the Apostles, alter that which God hath ordained in the holy Scriptures, and dispose of his Commandements. They hold, that the sacred Scripture bee therefore entertained and received amongst men, because the Pope doth approoue and ordaine it so to be: as if the Pope were more to be credited then God, speaking in his holy Scriptures; or that he were no whit subject to the Law of God contained in the Scripture.

In all this controversie betweene the Scripture and the Church, concerning the preheminence, by this word *Church*, our adversaries alwayes understand the Romish, although

though there be many other more ancient and more pure; namely, the Greeke, the Syrian, the Affrican, &c. and by the Romiſh church they underſtand the Pope alone, in whom reſideth the ſoveraigne authoritie, & who judgeth all things without poſſibility to erre; yea, then eſpecially when hee judgeth alone *motu proprio*, of his owne meere motion, and ſpeaking in the Chayre Apoſtolique; and when it is his pleaſure to joyne unto him ſome Prelates for his aſſiſtance in Decreeing, hee reinveſteth them with infallible knowledge and vnderſtanding, yea in the poynts which he himſelfe underſtandeth not.

Whoſoeuer will heere open his eyes, and not forbid himſelfe the uſe of reaſon, ſhall eaſily perceiue, that Satan by this proceeding indeavoureth ſlily to bring in A-

theisme, and to vndermine the foundations of Christian Religion For by this meanes the Christian Faith is not founded vpon the Word of God contained in the holy Scriptures, but vpon humane and uncertaine evidence, yea the most uncertaine that can bee conceived; they justifying the authoritie of the Church of Rome to be onely established vpon the testimony of the Romish Church, making her Iudge, witnesse, and party in the same cause, and endeavouring to make men beleeue, that the Church of Rome hath more authoritie then the Scriptures, for she her selfe doth say it.

If it be so, that the authoritie of the Scripture bee grounded vpon the authoritie of the Church of Rome, why doe they alledge unto us passages of Scripture to support the authoritie of the Church of Rome? And

And when instead of directing the Faith of a Christian by the Word of God, speaking in the Scriptures, they send him to the Church, the simple people are perplexed and hindred from choosing the best Church amongst many contrary. How shall they choose? how shall they discerne the true Church from the false? shall they know it in examining her doctrine by the Scripture? that may not be; for the Scripture is a Booke that the people are not permitted to reade: and our adversaries affirme, that the Church is not subject or bound to the Scripture, and that the Church may change the same which God commaunded in the Scripture.

Shall they discerne the true Church by antiquity and succession? nor that; for the Syrian and Greeke Churches (contrary to the

Romish) are more ancient then that of Rome, deriving their succession from the Apostles; and punctually to judge in this succession and antiquitie, infinite Histories both Greeke and Latine ought to be read, wherein the people vnderstand little or nothing: And amongst the Clergie it selfe, scarce one of an hundred is found, that hath but ordinary or competent knowledge therein. Hee that but entreth into the view thereof, shall discouer the seat of the Romane Pontifies defiled with heresies and enormous crimes, yea mangled and rent with Schismes that are decided by stroke of sword; and according to the power of Emperours and Kings doeth the scale weigh downe.

Shall they haue respect to the generalitie and multitude? no, Iesus Christ calleth his Church a little

little flocke, *Luke* 12. 32. and ſignifieth vnto vs, that the multitude and broad way leade to perdition, *Math.* 7. 13, 14.

Shal they giue heed to miracles? no, the Apoſtle hath foretold us, that the ſonne of perdition, who is Antichriſt, ſhall come with ſignes and miracles, 2. *Theſſ.* 2. 9. And Ieſus Chriſt admoniſheth vs, that falſe prophets ſhall ariſe, and ſhall make ſignes & wonders to ſeduce, *Math.* 24. 24. Now ſeeing that ſo many falſe miracles are wrought, and the moſt predominant Courts of Iuſtice haue made many Decrees againſt the workers of them, how and by what markes ſhall the poore people diſtinguiſh the true miracles from the falſe, ſeeing there is no knowledge of the true doctrine declaring Gods will that we ſhould diſcerne the miracles? *Deut.* 13. *v.* 1, 2, & 3. Briefly, it is certaine,

certaine, that the Scriptures authoritie being no more the foundation and direction of the beleeuers faith, all Religion vanisheth, and turneth into smoke, and there remaines nothing but to beleeue at adventure, to follow the generalitie, and like blind men to lay hands on him that marcheth next before vs.

It is answered, that in this perplexitie the people are to follow their Doctors and Pastors, for they are the men that vndertake with God for the people. What? must euery man beleeue the Pastors of his owne countrey? must they follow the Church wherein they are borne? shall man owe his Religion to his birth, or the custome of his countrey, or the succesſe of affaires? If it bee answered, that by the Pastors and Doctors, those of the Church of Rome are to be vnderstood,

derſtood, therein lies the poynt of difficultie. For the queſtion is, if thoſe Doctors bee ſound and good, teaching the true way of health, conformably to the Word of God, which they conceale from the people, in denying them to reade the holy Scriptures; then are the people bound to beleeue, that theſe are good Doctors, before they know the good doctrine; and that this church is the true church, before they know or apprehend the truth. They are alſo bound to beleeue what the church of Rome beleeveth, not knowing what that Church ought to beleeue. But if it be their tenent, that every particular perſon bee aſſiſted with the Spirit of God, to bee able to diſcerne the true Church; why hold they not that hee bee aſſiſted with the ſame ſpirit to diſcerne the true doctrine, and to examine it by the holy

holy scriptures, seeing that the true Church cannot bee distinguished but by the true doctrine? for the true faith is first to be knowne before the true faithfull can be distinguished; and the true rule is to be well vnderstood, before those that follow it can be knowne. Christ must first be knowne, before there is possibility of knowing undoubtedly, what Church is truely his flocke.

Adde likewise heereunto, that the faith of the Romish Doctors dependeth entirely upon the *Popes* faith; nevertheless they (for the greatest part) doe beleeue that the Pope may erre; and the Popes themselues doe confesse the same, as wee haue elsewhere prooved. Yea, their errors are condemned by those Councels, which the Church of Rome did allow. And it is hard to beleeue that he cannot erre,

erre, who boasteth of his authority and power, to change that which God hath ordained, & to dispense with his commandements.

Add moreover, that the greateſt flatterers of the Popes, that haue written their hiſtories and liues, doe lament the corruption of that ſeat, and complaine of the traffique it exerciſeth, and of the infamous living of many Popes, and their intolerable pride: for what doth the Pope? hee is advanced ſo far as to call himſelfe God, and the divine Maieſtie, to cauſe himſelfe to bee adored, to reach forth to Emperours a pantable to be kiſſed, to diſpoſe the crownes and liues of Kings, and to releaſe ſoules out of Purgatory: inſomuch as from a poore Biſhip of a citie, who in the Primitiue time appeared not but in the martyrdomes, is by degrees become a great Monarch of the earth,

earth, that surpasseth in riches and treasure the greatest Kings of the world.

These things considered may wel fix in our minds a just cause to suppose, that the Pope is the same man that the Scripture hath foretold to come into the world, to * *lift himselfe vp into the throne of Roman Emperours, stile himselfe God, vaunt of signes and miracles; he that should bee cloathed in scarlet, should possesse his seat in a towne of seven mountaines,* (which is Romes description), *should seduce Kings, wage war against the Church, and vanquish it, and all this vnder the name of Christian, assuming to himselfe the title and authoritie of Iesus Christ.* For so saith the Spirit of God in the 13 of the *Apocalipse: Hee shall haue the hornes of a Lambe, but shall speake like a dragon.* These things having beene foretold aboue fifteene hundred yeeres

* 2 Thess. 2. 7. & 8.
Apoc. 13. 11
2. Thess. 2. v. 4. & 9
Apocal. 17. 3. 4. 9. 18.
Apocal. 17. 2.
Apocal. 13. 15.

yeares paſt, no man ſince that time hath ſo ſwelled himſelfe to ſo high a pitch, as to haue theſe recited things appropriated vnto him, but the Pope of Rome. Is it by chance or adventure, that ſuch prerogatiues haue met in one man? Surely theſe conſiderations are ſufficient to cauſe a ſuſpition in vs, that this is the man who ſhould haue more authoritie then the Scripture, that would haue himſelfe beleeved, when hee ſaith that the Scripture is ſubject vnto him, and that he hath power to change it, that is to ſay, to contradict it. For no man can extoll himſelfe aboue the Scripture, vnleſſe it bee meerely to impugne it.

Now though man fearing God, and touched with the zeale of his houſe, cannot ſee the Scriptures, (that are divinely inſpired) to bee ſo injuriouſly deſpighted, without extreme

extreme horrour and griefe; and though it bee a very prodigie or wonder of men, that call themselues Christians, but so powre out their hearts in invectiues against the Scripture, (whereof neither *Porphyry*, nor *Lucian*, nor the most capitall enemies of the Christian name were ever advised): yet to us is it a subject of joy, and no little consolation in the midst of reproaches cast upon us, to be imployed to speake in Gods behalfe, and to defend the honour of his word, against men perversly ingenious to defame it. For it is better to suffer for him, then to triumph without him. There is not a more honourable blemish, nor more honest disgrace, then to bee defamed, and oppressed for his name.

True it is, that the staine and disreputation exceed our strength, and it is no easie matter to speake worthily

worthily of the condigne honour belonging to holy Scripture, and with imperfect mindes to defend her perfection, it were in some sort to light the day with a candle, and to demonstrate the Sunne with the finger, as to endeavour to arriue at the bright euidence of the Scripture: for at all times all that wee can performe is lesse cleare then her perfection. I hold it therefore expedient to publish to the light the scandalls and accusations which our aduersaries doe raise against the Scripture, and to shew how God hath stricken them with the spirit of amazement: as also to compare the wickednes and vanitie of the Romish Traditions, with the perfection and sanctitie of the holy Scripture. And wee hope that in this so holy and just quarrell God will assist vs, and that he will vouchsafe vs the grace

to maintaine the honour of his Word, by such meanes as are most agreeable to his Word: and that he who hath confounded the tongues of the builders of Babel, will confound the thoughts and spirits of those that labor daily to rebuild it.

In my three former Treatises, entituled, *The Iudge of Controversies*, I haue defended the authoritie of the Scripture, and shewen, that our adversaries in this cause haue not onely the Scripture contradicting them, but also themselues, common sense, antiquitie, and experience; and that they are not onely at variance among themselues, but every one particularly thwarteth himselfe. It remaines now to speak of the perfection of the Scripture, and to shew that our Adversaries wrongfully find fault therein, and most injuriously accuse it of insufficiencie.

These

These two Questions, the one touching *the authority* of the Scripture, the other as concerning *her perfection*, are linked together inseparably. These two properties of Scripture reciprocally embrace one the other, and afford to themselues mutuall succour. For the Scripture it selfe by her authoritie maintaineth her sufficiencie, and her sufficiencie giveth her authoritie. And whosoeuer withstandeth the authoritie of the Scripture, fighteth also against her perfection: for if the Scripture be soveraigne Iudge, it is deficient in nothing to judge well. And it is certaine that shee cannot bee Iudge of poynts whereof shee speaketh not. If shee bee wanting in any thing, some superiour authoritie must supply her default. And if our Adversaries haue reason to say that the Church of Rome is the rule of Scripture,

for a certaine it is of that Church wherein we ought to learne, whether there bee any imperfection in the Scripture: but the deciſion of the queſtion touching the Scriptures authoritie, levelleth the way for us to the queſtion concerning her perfection: which ſhall bee (if God permit) this laſt Treatiſe, wherein wee defend the abſolute perfection of the Scripture, againſt the Appendixes and Additions of the Romiſh Church, which men call *Traditions*; yea againſt men that with a depraved ſubtiltie ſearch and hunt after defects in Scripture: like vnto Holland ſpectacles, that diſcover ſpots and ſtaines in the ſhining ſunne.

When we compare the Romiſh Traditions with the doctrine of holy Scripture, they will be found not onely infinitely beneath the ſanctitie and excellencie of the Scrip-

Scriptures, and as coales mingled amongſt Diamonds: but alſo contrary to them, and meere inſurrections againſt Gods commandements, vnder colour of addition. It will bee found, that theſe Traditions, which they deriue and make to deſcend from the Apoſtles, are forged *de novo*, and reſemble the Gibeonites who being very neere, ſpake as if they were come from farre. It will appeare, that theſe Traditions which men exalt in generall, when they come to a particular ſcanning, they are but a frivolous bundle of human Inventions, contrived for gaine, and of malicious deceits, to ſubdue the people under the Eccleſiaſtiques, and to retaine them in blind ignorance.

CHAP. II.

Of the word Tradition.

IT will be necessary to expound the word before wee speake of the matter. This word *Tradition* signifieth a doctrine giuen by succession from hand to hand. From whence we conclude, that the holy Scripture, the Law of God, and the Gospell are Traditions. The Apostle S^t. *Paul*, in his first chapter to the *Galat.* v. 14. affirmeth himselfe to be *exceedingly zealous of the Traditions of his Fathers*; calling so the Law of *Moses*, whereof he had been very zealous, or at least comprehending it in these Traditions. The same Apostle in the second to the *Thessal.* chap. 2. v. 15. exhorteth them *to preserue the Traditions which they had learned either from his mouth or by his Epistle*, calling the doctrine which

ζηλωτὴς ὑπαρχων τῶν πατρικῶν μου παραδόσεων.

which he had written unto them a Tradition. And in the 15 chap. to the *Corinth.* the 1.* *I haue given you by tradition,* (for so is the Greeke word) *that Iesus Christ is dead for our sinnes, according to the Scriptures.* He then calleth *Tradition* that which is in the Scripture. Iust in the same manner speaketh hee in the same Epistle at the 23. vers. of the 11. chapter.

Thus speake the Fathers. *Cyprian* in his 74. Epist. to *Pomp. If it bee commanded in the Gospell, or contayned in the Epistles of the Apostles, or in the Actes, let this divine and holy Tradition bee obserued.* And *Basil* in the third Booke against *Eunomius: The Lord himselfe in the tradition of saving Baptisme, gaue this order, saying, As you goe along, baptize in the name of the Father, the Sonne, and the holy Ghost.*

But Custome hath prevayled,

* παρέδωκα ὑμῖν ὅτι χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν κατὰ τὰς γραφάς.

Si ergo aut Evangelio præcipitur, aut in Apostolorum epistolis aut actibus continetur, &c. observetur divina hæc & sancta traditio.

* αὐτοῦ τοῦ κυρίου ἐν τῇ παραδώσει τοῦ σωτηρίου βαπτίσματος παραδεδωκότος τὴν τάξιν, πορευθέντες βαπτίζετε εἰς τὸ ὄνομα τοῦ πατρὸς &c.

that by this word *Tradition*, some Document, Rule, Recitall, or Ceremonie in matter of Gods Service, not contained in the holy Scriptures bee observed. And so shall the word bee taken in all this Treatise.

CHAP. III.

The beleefe of our Churches. The calumny of Regourd *a Iesuite.*

THe fift article of our confession expresseth, that *the holy Scripture is the rule of all veritie, containing all that is necessary for the service of God and our owne salvation, whereunto it is not lawfull to adde, diminish, or change.*

Hereby we intend not absolutely to reject all Tradition: for if there bee a Tradition that addeth nothing to the Scripture, but serveth onely to maintaine her authoritie

ritie and perfection, wee imbrace that moſt willingly. Such a Tradition is *that the Books of the old and new Teſtament are ſacred and Canonicall.* This Tradition is ſo far from adding to the Scripture, that on the contrary it ſayeth, that nothing ought to be added thereunto. Neither is it without the compaſſe of the Scripture, ſeeing that it ſpringeth and reſults from the perfection of the Scripture it ſelfe, and the credit or teſtimony that a Church (bee it true or falſe) conferreth upon theſe Bookes, is but a probable and humane teſtimony, vntill God (giving efficacie to this Scripture to touch and ſtirre vp devotion) imprinteth in it a more effectuall perſwaſion. For it is not the Church that giveth faith, but the ſpirit of God that worketh in our hearts by his powerfull word.

As a river that paſſeth through a towne,

towne, is sufficient to refresh and water it throughout, yet notwithstanding is it behooefull that some Pipe or channell should conduct it from the source into the place: so the holy Scripture is sufficient to instruct vs to salvation, nevertheless it must come to vs as it were by the course of successiue Tradition. Such a Tradition addeth no more to the Scripture, then the channell addeth to the water of the River.

Also when wee reject unwritten Traditions, we intend not to reject all the words that are not found in the Scripture, in regard that wee may there finde the matter in substance and equivalent termes, and that these words doe add nothing to the doctrine of salvation contained in the Scriptures. Such are the termes of *Gods providence*, and of the *Immortalitie of the soule*. Likewise

wiſe the words of *Trinitie, Conſubſtantiall*, and the *Proceſsion of the holy Ghoſt*, words profitably imployed by our forefathers, to make that perſpicuous which is contained in the Scriptures, and to ſhut vp heretikes into a more narrow ſtrait.

Alſo wee willingly admit of unwritten Traditions which concern not the doctrine, but onely the Eccleſiaſticall pollicie, and outward order, in regard that ſuch Lawes and Cuſtomes are not given for abſolutely neceſſary, and equalled with the doctrine of ſalvation: as alſo, becauſe they ſerue not the Paſtors uſe for traffique, avarice or ambition; and that in this order and outward pollicie there is nothing diſhoneſt, and contrary to good morality, or that may expoſe the Chriſtian Religion to ridiculouſneſſe; and laſtly, becauſe that with theſe Ceremonies and obſervations

vations the multitude is not exceſſiue, neither doe they divert the piety by poſtures of the countenance, or the ſpirituall ſervice by corporall exerciſe. For as the Romans having conquered a Province, did amuſe the people with Sports and pompous Triumphes, feaſting them with their ſpoyles, whilſt they were then buſie in plotting and aggravating the peoples ſervitude: ſo doth the enemie of our ſalvation amuſe the people by the ſplendour of Ceremonies, whilſt hee then inthralleth conſciences, and tacitely inſinuateth idolatry; to which, the very inclination of the people doth much contribute. For a man naturally loveth rather to recreate his ſenſe, then to inſtruct his underſtanding; to behold publike ſpectacles, then heare wholeſome doctrines; to admire pictures, then edifie by good

good precepts; and findeth leſſe difficultie to ſhape ſtones to the image of man, then to unſhape or reforme man to the image of God.

Our confeſſion then rejecteth onely the Traditions, that adde ſomething to the doctrine of faith & manners contained in the Scripture, and which are given forth to ſupply that which is thought to be wanting in the doctrine of the holy Scriptures.

The Ieſuite *Regourd* in his booke intitled, *Catholike Demonſtrations*, in the ſixt Demonſtration, propoſeth falſely our Beliefe. Hee alledgeth the wordes of the fift Article of our confeſſion of the faith, where hee makes vs ſay, that *the Word of God contained in the Bookes received by vs, is guided with all veritie, and containeth all that is neceſſary for the ſervice of God, and for our owne ſalvation, and that by it all things ought to* Pag. 786. & 787.

bee

be examined and squared; Antiquity, Customes, the Multitude, humane Wisdome, Iudgements, Sentences, Edicts, Decrees, Councells, Visions, Miracles. But he changeth the words of our Confession by a most notorious falsification: for we say only that these things must not bee opposed against the Scripture. Marke our very words: *It is not lawfull for men nor Angels to adde thereunto, nor diminish, nor change. Whence it followeth, that neither Antiquitie, nor Customes, nor the Multitude, &c. ought to be opposed against the holy Scripture.* We condemne not Antiquitie, nor Councels, as *Regourd* imposeth upon vs; but wee say, that hee that would oppose these things against the Scripture, ought not to bee beleeved. Wee affirme this, because our Adversaries say, that the Romish Church may change that which God hath commanded in the

the Scripture, dispense Gods word contrary to the Apostle, and establish new Articles of Faith: whereof wee haue set downe multitudes of proofes, in the forepart of our first Booke, and will produce more here following.

CHAP. IV.

The opinion of the Romish Church. That our Aduersaries with one consent accuse the Scripture of insufficiency, and of not containing all the doctrines necessary to saluation.

WHen our Aduersaries dispute against Pagans, and compare the holy Scripture with humane wisedome, they exalt the sanctitie, perfection, authoritie, perspicuity, and diuine efficacy of the holy Scripture; yea, you would imagine they accorded with vs, and borrowed our termes. But when

when the question is of comparing the Scripture with the church of Rome, then alter they their language, debasing the dignitie of the Scripture, to the end to magnifie the authoritie of the Pope. They vphold, that the Scripture is not Iudge, & that this title appertaines unto the Pope, and to the Prelates which he authoriseth; then (I say) they make all authoritie of the Scripture to depend upon the power and testimonie of the Romish Church. They accuse the Scripture of incertitude, of being depraved, of obscuritie, of insufficiencie, and imperfection.

But if one represent vnto them their owne proper words, wherein they commend the perfection of the Scripture, and acknowledge that it containeth all that is necessary to salvation, they haue an evasion ready at hand: for they say that

that the Scripture may bee called perfect, becauſe ſhe referreth to the Church, which ſupplyeth all her defects. Wherein they apparantly contradict themſelues. For if the Scriptures ſend back to the church to learne of her wherein they are defectiue, by the ſame meſſage and ſending backe they confeſſe their owne imperfection. The Merchant that ſendeth away his Chapman to another ſhop, to finde that which hee hath not in his owne, by this diſmiſſion hee confeſſeth that his owne ſhop is ill furniſhed. And if it be ſufficient for the Scripture to be called perfect, when as ſhe ſends us to the Church, it is moſt certaine, that inſtead of all the Scripture, one ſole line might ſuffice, ſpeaking thus; *Goe but to the Church of Rome, and ſhee will teach you all things infallibly.*

Now to vnderſtand what is the

imperfection whereof our adversaries accuse the Scripture, let vs obserue what they discourse vpon the same.

The Councell of *Trent* in the fourth Session pronounceth that the Church shall receiue and honour the vnwritten Traditions with equall affection of piety and reverence as the holy Scripture. *The hallowed Synod* (say these Fathers) *receaues and honoureth with like affection of godlinesse and reverence all Bookes as well of the Old as the New Testament, and the Traditions apperteining to faith and manners, as dictated onely by the mouth of Christ, or by his holy spirit.* Yea by this decree the commandements of the Church of *Rome* are equall to the Law of God, and the doctrine of the Gospell contained in the New Testament. By this rule the Invocation of Saints commanded by Tradition,

Omnes libros tam veteris quam noui Testamenti nec non Traditiones ipsas tum ad fidem tum ad mores pertinentes, tanquam vel ore tenus à Christo, vel à spiritu sancto dictatas pari pietatis affectu, ac reuerentia suscepit ac veneratur.

tion, ought to bee done with like pietie and reverence, as the Invocation of God commaunded in the holy Scripture.

By the authoritie of this Councell a Catechisme was framed, which in the very entry and beginning placeth this *Maxime*, that *all doctrine which ought to be given to the faithfull, is contained in the Word of God, which is divided into Scripture and Traditions*; whence grew vp the distinction of the word written and unwritten.

Catechismus ad parochos ex Decreto Con. sij Trid. Pij 4. Pont. Max. iussu editus. Omnis doctrina ratio qua fidelibus tradida sit, quod in Scripturam traditionemq; distributum est.

Gregory de Valentia the Iesuite in the fift Booke of his *Analysis*, and Title of the third Chap. *The Scripture is not a sufficient rule of faith, for it containeth not all things.*

Scripturam non esse sufficientem fidei regulam, quia non continet omnia.

Cardinall *Bellarmine* a Iesuite, in his Booke of the Vnwritten word Chap. 4. *The Scriptures without Traditions are not simply necessary nor sufficient.* And there againe he calleth

Scripturas sine Traditionibus nec fuisse simpliciter necessarias ad salutem, nec sufficientes.

the Scripture *regulam non totalem, sed partialem*, a rule not entire, but a piece or parcell of a rule.

The Iesuite *Baile* in the 9 question of his Catechisme: *I will make you poynt it with your finger, that the Scripture is not sufficient.*

Peter Charron in the fourth Chap. of his third Verity, saith, that *to require all to bee proued by Scripture, is an vniust demand.* And not much after: *The Scripture is nothing but a little parcell of truth reuealed.*

Salmeron the Iesuite in his 13. Tome of the first Booke of his Commentaries vpon the Epistles of Saint *Paul*: *It is a sottishnesse to thinke that the Apostles haue written all things, or haue giuen all by Tradition, that would turne to an injury against the holy Ghost operating and reuealing: and it would bee a thing repugnant to our nature, that comprehendeth not all things at a clap.*

Part. 3. disp. 8 §. Quint. traditio. Stultum est omnia ab Apostolis scripta putare, vel omnia ab eis tradita fuisse. Et iniuriam vergeret agentis & reuelantis Spiritus: Et insuaue esset naturæ nostræ, qua omnia simul non capit.

Of

Of which vnwritten Traditions that haue been ſtarted ſince the Apoſtles time, he fetcheth ſome examples: to wit, the Eccleſiaſticall Hierarchy, that is to ſay, the Papall Monarchy, with the ſubordinate degrees; the ſervice of Images, and the ſuffrages of the dead, the Maſſe and manner of ſacrificing, and the Tradition that Ieſus Chriſt hath made a ſacrifice in bread and wine: & that he then made the Chriſme, &c. Hee rendreth the reaſon why theſe things ſhould not be written: to the end *that the Commandement of Ieſus Chriſt bee kept, who chargeth in this manner: Giue not to dogs that which is holy.* Vpon this Ieſuites reckoning, the doctrine of the birth and death of our Saviour was given to dogs, when it was digeſted in writing. And God gaue his Law to dogs, when he wrote it in two Tables. But as for the Papall

§ Quint. opus.

§. Poſtremo.

§. Porro.

§. Quint. opus. *Hæc literis cõſignari minimè debuerunt, ne ſeruarentur præcepta Chriſti; Nolite dare ſanctum canibus.*

pall Hierarchy, Image-service, Romish Indulgences, Invocation of Saints, &c. God would not haue such Holy things to be cast to dogs, nor hath he permitted them to be written.

§ Tertio. *Protervire volentes scripturæ rebelli non possunt, ideo vna traditione sugulandi sunt.*

And there againe: *Waxing insolent and froward, they cannot bee vanquished by the Scriptures, therfore must their throats be cut with one Tradition alone.*

Præfat. Enchirid. Nostri tempis hæretici ad solas Scripturas tanquam ad saxum adhærescunt. Idem cap. de sacra script. In membranis tam novi quàm veteris Testa. multa desiderantur. In ea tamen omnia non contineri valde impudenter affirmare non verentur. A Christo vsdem cau-

Coster a Iesuite in the Preface of his Manuell: *The Heretiques of our time doe sticke to the Scriptures as to a rock.* That displeaseth the Doctor, for (saith hee) *In the Parchments as well of the Old as New testament many things are wanting.* And further: *they feare not to affirme with great impudence, that all things are contained in the Scripture.* And a little after: *It seemes that Iesus Christ forbad all the doctrines of Faith to be couched in writing, when hee sayd: Giue not to dogs*

doggs that which is holy. As if the Scripture were made for the dogs. And who may these dogs bee but the Christian people? Now seeing that Iesus Christ hath given the Scripture to these dogs, that is to say, to the people, wherefore doth the Pope take from them that which Iesus Christ hath given unto them, in debarring them of the reading?

num ne omnia fidei dogmata scripta commendarentur, dum ait, Nolite dare sanctum canibus.

Reason would require, that our Adversaries specifie vnto vs, what are the Doctrines that are wanting in the Scripture, and that they make us a catalogue of their Traditions. But they haue not dared to doe it hitherto, fearing to affright the people with the multitude of doctrines, which they haue patched to the word of God.

We learne by the History of the Councell of Trent, that besides the publike Sessions of the Coun-

Hist. del Concilio Trident. lib. 2. Ann. 1546.

cell, they caused Congregations to be made of Prelates and Doctors, to make draughts of the Decrees which should bee proposed to the Councell: and when these were afterwards to be read in full Councell, the Fathers gaue their suffrage by the word *Placet*, without scruple or difficultie therein, receiving the said Decree as a Law already ratified by the Popes Legats. Before the fourth Session was held, wherin was established the Decree touching Traditions, some selected Doctors were assembled to frame this Dectee, which was for a long space debated. Some interposing, that it was necessary a Decree should be made, wherein it should be declared that all the Catholike doctrine is founded upon Tradition, in regard that the Scripture it selfe is not to bee beleeved, but by the leaue and meanes of Tradition

dition that miniſtreth authoritie unto it.

Vincent Lunel, a Cordelier was of opinion to make a Decree of the authoritie of the Church, before Traditions ſhould bee mentioned, becauſe theſe are grounded upon the authoritie of the Church, and the Church is that which affordeth all authoritie to the Scriptures. To which opinion the Legats would not condiſcend, fearing that heereby the memory of the Councels of Conſtance and Baſill ſhould be revived, which haue adjudged, and definitiuely determined, that the ſoueraigne authoritie of the Church abideth in the Councell, and not in the Pope, and that the Pope is ſubject to the Councell, and that to enter into diſpute hereon, were to ſignifie that it is not yet knowne who ſhould be Iudge.

But

But *Anthony Mariner* the Carmelite, a sage and learned man, was of opinion, that nothing at all should be spoken of Traditions, alleaging, that without all doubt God under the old Testament had commanded *Moyses* to write his Booke of the Law, charging the Kings to reade it carefully, and to put a copy of it into the Arke of the Covenant; but saith, that under the new Testament the Scripture is not necessary, in respect that Iesus Christ hath written his doctrine in mens hearts, without need either of Tables, Arke, or Booke. Hee further saith, that if there were no Scripture at all, yet the Church should loose nothing of her perfection: It is true, that God hath not forbidden his Apostles to write, but so also is it certaine that they haue not written by his commaundement, and it is an abuse to say, that God

God hath commaunded them to write one part of the doctrine, and forbidden them to write the other. Againe he presseth, that if any man be of a contrary opinion, he should haue too maine difficulties to vnfold, the one to declare the things forbidden to be written; the other to tell us who hath made those men that came after the Apostles so adventurous and bold, to commit to writing that which God had forbidden his Apostles to write. Lastly he sayth, that if any man avowed it to bee chance and without expresse commandement from God, that some things haue been written, and others not, hee should accuse the providence of God, in taking no care of so important a matter, and should call into doubt the assistance of the holy Spirit, that hath instructed the Apostles to write. For these reasons

reasons was he of opinion to make no comparison of Traditions with the Scripture, since by this meanes also they might passe over the Scripture.

But Cardinall *Poole* an English man, and third Legat, did utterly renounce this opinion. Yet for all that there was a decree framed, wherein (without mentioning the authoritie of the Church, or that Traditions are aboue the Scripture) it is averred, that simply the Scripture and Traditions ought to be received with equall pietie and reverence. Which is a perpetuall rule that the Councell hath observed, to devise emptie Decrees, not expressing the moity of the church of Romes opinion, and that in ambiguous words, to the end, that upon all occasions they may make Interpretations fit for their owne turnes.

CHAP

CHAP. V.

That our Adversaries say there are doctrines and articles of Christian Faith, yea in the very essentiall things, which the Apostles haue neither taught by mouth nor writing.

OVr Adversaries are not contented to accuse the Scripture alone of imperfection, but they finde also a deficiency in the Apostles preaching, and say, that they haue not taught all by word of mouth. So as by their account the holy Scripture and Apostolique Traditions coupled together make not an entire body of the Christian doctrine. They also freely confesse, that the Popes haue added from age to age divers Traditions, according as they haue thought them necessary; and that not only in things of lesse importance, but also

also in matters essentiall to the Christian faith.

§ Est autē. *Prior partitio Traditionum est in divinas Apostolicas, Ecclesiasticas.*

Bellarmine in his 4. Booke of the Vnwritten word of God, *chap.* 2. calleth some Traditions *Divine*, which Iesus Christ hath taught by mouth, & haue not been set downe in writing. Others he calleth *Apostolique*, which the Apostles haue taught by word of mouth, and never wrote them. And the last hee calleth *Ecclesiasticall*, which hee saith, *are introduced from ancient customes by the Prelates, or by the people, and creepingly by the silent and vnquestioning agreement of the people, haue gayned as it were strength of law.* In which distinction hee clearely acknowledgeth, that the Traditions which he stileth *apostolique*, are not *Divine*; and that *Ecclesiasticall* are neither *Divine* nor *Apostolicall*. Whence it is manifest with what subtiltie our adversaries commonly

Ecclesiastica Traditiones propriè dicuntur consuetudines quadā antiquæ vel à Prælatis vel à populo inchoatæ, quæ paulatim tacito totius sensu populorum vim legis obtinuerunt.

Idem habet Salmeron, Tom. 13. Disp. 8.

ly attribute the title of *Apostolicall* to all Traditions indifferently, as if they were all derived from the Apostles; and how falsely they comprehend Traditions under the title of *The vnwritten word of God*, when as by their owne confessions a great part of these Traditions is not the Word of God. For Traditions that are not *divine*, are necessarily *humane*. And this is evidently seene in the Prayer Bookes for certaine houres, and the duties wherwith they charge the people, unto whom they first commit Gods ten Commandements, and then the commandements of the Church: which is an argument of their confession, that the commandements of the Church are not Gods commandements.

In this interim the Councell of Trent, at the before recited place, maketh no difference betweene *Sess. 4*

Tra-

Traditions; avouching, that they are all received with like affection of pietie and reverence as the holy Scripture, & equalleth those Ecclesiasticall Traditions (brought in by the Popes at severall times) to the ten commandements of the divine Law, and to the Doctrine of the Gospel written in the New Testament.

The same Cardinall disputing against *Barkley* touching the Popes power to depose Kings, and cause them to bee killed, as also concerning his authoritie over all the Temporaltie of the world, not finding either in Scripture, or in ancient History of the Church, any passage or example to countenance and underprop so abhominable a doctrine, defendeth himselfe in this manner: *He judgeth not rightly of the Church, who admitteth nothing but what hee expresly readeth to have been*

Bellarm. in Barkl. cap. 3. Non refte de Ecclesia sentit, qui nihil admittit nisi quod expresse

been practised or done in the ancient Church: as if the Church of these latter times had ceased to be a Church, or had not power to vnfold and declare, yea to establish and ordaine the things that appertaine to fayth and manners of Christians. This power then of the Pope over the life and crowne of Kings is not a divine Tradition, nor Apostolike, but Ecclesiasticall, brought in by the church of Rome in latter times, that is to say, by the Pope.

In veteri Ecclesia sumptū aut saltū esse legit, quasi Ecclesia posteriora temporis aut desierit esse Ecclesia, aut facultate non habeat explicandi et declarandi, cōstituendi etiam & iubendi quæ ad fidem & mores Christianos pertinent.

And when our adversaries attribute to the Pope the power of adding to the Creed, and of making articles of Faith, it is apparant that they hold the Pope able to bring in Traditions essentiall to Christian faith, which the Apostles haue neither written nor taught by word of mouth.

This is that which *Thomas Aquinas* teacheth in the second part of

Thom. 2. 2a. qu. 1. art. 10. Ad solam authoritatē

summi Pontificis pertinet noua editio symboli, sicut & alia omnia quæ pertinent ad totam Ecclesiam.

his Summs, saying, *It belongeth solely to the authority of the soveraigne Pope, to make a new edition of Creed, as also all things that concerne the vniversall Church.* Vpon which passage, *Andradius* that assisted at the Counsell of Trent, spake thus in the second Booke of the defence of the Tridentine faith: *The Romane Pontifies in defining many things which had been formerly hidden, haue accustomed to augment the Creed.*

Romanos Pontifices multa definiendo quæ ante latitabant symbolũ fidei augere consuevisse.

This question hath been moved to the Councell of Florence, betweene the Greekes and Latines; the Latines maintaining against the Greekes, that the Pope and church of Rome may adde to the Creed. Finally in the last Session is concluded in favour of the Latines, that *the Church of Rome hath right of power to adde to the Creed*; and in the margent is noted, *Rom: Pontificis potestas*, the power of the Pope,

Ipsi necessitate vrgente, iure suo particulam illam ex filioque *symbolo apponere licuisse.*

Pope, for by the church you muſt vnderſtand the Pope.

To this doth the Ieſuite *Vaſques* agree, who diſputing of the Apoſtles commandement, that biddeth the people of Corinth, 1. *Cor.* 11. verſ. 28 to eate of this bread and drinke of this cup, ſpeaking thus: *Though we ſhould graunt, that it hath beene the Apoſtles commandement, yet nevertheleſſe the Church and the ſoveraigne Pope were able to aboliſh this commandement vpon juſt reaſons: for the power of the Apoſtles to giue commaundements, hath not been greater then that of the Church and the Pope.* Seeing therefore that the Pope hath as much power over the Church as the Apoſtles, and that the Apoſtles haue had the power to forme a Creed, and to eſtabliſh in the Church Articles of Faith, which had not beene written before, nor taught by word of mouth

Vaſques Tom 2. Diſp. 216. Nũ. 60. Licet concederemus hoc fuiſſe Apoſtolũ præceptũ, nihilominus Eccleſia & ſummus Pontifex poterunt illud iuſtũ de cauſa abrogare. Nam eius enim maior fuit poteſtas Apoſtolorum quam Eccleſiæ & Pontificis in ferendis præceptis.

in the Church: it followes, that the Pope hath the same power, and that he can forme a Creed, or adde to that which the Apostles haue formed, and can ordaine matters which the Apostles haue neither written nor taught by mouth.

Whereupon *Leo* the tenth in his Bull *Exurge*, which is annexed to the end of the last Lateran Councell, thundereth and pronounceth an anathema against *Luther*, for hauing spoken amongst other things, that *it is no way in the power of the Church, or of the Pope to establish articles of faith.*

Certum est in manu Ecclesiæ aut Papæ positum nō esse statuere articulos fidei.

Salmeron the Iesuite is expresse in his 13 Tome, and the third part of the sixth Disputation, saying, *The doctrine of faith suffereth addition in the things that are essentiall.* These words are worth obseruation: for if you beleeue this Iesuite, the Pope and Church of Rome may

Disp. 6. § Ergo. *Doctrina fidei admittit additionē in essentialibus.*

may adde to the Traditions that are called Apostolicall, and to the unwritten word, not only matters accidentall, but also essentiall, not taught by the Apostles. Which likewise doth inferre, that the Apostles haue not taught all that is necessary to Christian Religion, and that then there wanted something that was essentiall in the doctrine of the Apostles.

§ Atque hoc &c. *Nec sub Apostolis omnia occurrunt, vt possent ab eis omnia decidi. Et in alio statu erat Ecclesia sub Apostolis quam sit modo vel fuerit post illa tempora. Deinde natura nostra non omnia simul doceri potest, &c. In iniuriam igitur spiritus sancti qui vngit vnctione*

The same Iesuite in his 8. Disputation, giues a reason why the Apostles haue not written nor preached all things: *The affayres* (saith hee) *in the Apostles time did not so hit and fall out, as that all things could bee decided; and the Church at that time was of a condition differing from her now present estate, and from her estate since that very time. Moreouer, our nature cannot apprehend all things at once, but by progresse and succession of time: neither is it capa-*

ua membra Christi, & qui vsque modo operatur, reiicitur quicquid non est dictum ab Apostolis, &c. Possunt ergo esse noua traditiones ad fidem & mores spectantes, licet ab Apostolis nō sint condita aut explicata.

ble of all truths at a time, &c. It were then to abuse the holy Ghost (that anoynteth Christs members with oyntment, and that operateth vntill this instant) to reject all that hath not been spoken by the Apostles. Whereupon he concludeth, therefore may there bee new Traditions concerning faith and manners, though they were never made or explicated by the Apostles.

Now I leaue to judge, with what conscience it may be maintained, that the Traditions are ancient and Apostolicall, seeing that our aduersaries doe confesse, that there are many of them moderne and new, whereof the Apostles never spake word.

And to the ende that no man may conceaue these new Traditions to be spungie & of no weight, vnnecessary, or vnessentiall to christian Religion, he speakes directly, that the new Traditions are touching

ing faith and manners, and that the doctrine of the Christian faith receiveth yet an addition even in things that are essentiall: yea and more expresly in the same 8. Disputation: *Hence* (saith he) *may be collected, that the Apostles haue not giuen all by Tradition, but onely the things that then were necessary, and that were proper for the beleeuers salvation.* According to this Iesuites *Tenet*, the Apostles haue not taught all that is necessary in these our dayes, and there are now articles of faith necessary to salvation, which in the Apostles time were not necessary.

§. Tertio. varij. *Hinc colligi potest non omnia tradita esse ab Apostolis, sed ea quæ tunc temporis necessaria et quæ ad salutem credentibus admodum erant.*

Of the number of these new Traditions neither written nor preached by the Apostles, and that are now decreed for necessary and essentiall to Religion, are Romish Indulgences, and Treasure of the Church, wherein the Pope gathereth vp the superaboundance of

satisfactions made by Saints and Monkes, and distributes them to others by his Pardons, to satisfie the justice of God. This is an essentiall doctrine of the Romish Religion, and the arch or Buttresse that shoreth up Papisme. For is there any thing of more importance in Religion, then the remission of sinnes, and the meanes to satisfie the justice of God? yet in this while our adversaries doe confesse that this is a new Doctrine, and that there is found no trace or foot step of it in all Antiquitie, as we shall hereafter discover.

When we produce the Councell of Laodicea, and multitudes of Fathers, *Melito*, *Origen*, *Eusebius*, *Athanasius*, *Epiphanius*, *Hierome*, *Gregory Nazianzen*, *Hilary*, *Ruffin*, *&c.* that unanimously exclude the Books of *Macabees*, out of the list of Canonicall books; our adversaries answere

anſwer that then the apprehenſions and opinions were much differing, for that the Church had not yet decided any thing vpon this point. Here then by their own confeſſion is a Tradition which the Apoſtles never taught, nor decided either by mouth or writing, to wit, that theſe Bookes of *Maccabees* are canonicall, which they doe now falſely inſert amongſt the Apoſtolicall Traditions.

In this claſſe I ranke Invocation of Saints, adoration of Reliques and Images, the painted Trinitie, the power of the Pope to diſpenſe with oathes and vowes; to diſpoſe of kingdoms, and depoſe Kings; to canonize Saints; to releaſe diſtreſſed ſoules out of Purgatory, the Communion under one kinde, the *Limbus* for little Infants, private Maſſes, particular mens prayers, and publique ſervice in an unknowne

knowne tongue; the assumption of the Virgin *Mary* bodily into heaven, together with her coronation in the dignity of Queen of heaven, and Lady of the world; and many other the like things, wherein at this present they make Gods Service to consist; of these is the body of Papistry composed, and herein are the people more carefully instructed and exercised, then in the Doctrine of salvation contained in the holy Scripture. All which are new Traditions and unheard of in the ancient church, yea and that by the confession of our adversaries, as we shall proue in fit place.

It would bee very proper and convenient, to know when the Christian doctrine shall be perfect, and whether the Popes shall ever be able to add new articles of faith thereunto.

And if it be so that the Apostles haue

haue neither taught by mouth or writing, all the Doctrines eſſentially belonging to Chriſtian Faith, it would bee neceſſary to underſtand whether the Apoſtles knew the Doctrines which they haue not taught: for if they knew them, why did they not publiquely teach them? why haue they diſſembled Doctrines eſſentially belonging to Religion? But if they knew them not, it muſt bee acknowledged, that the Popes ſurpaſſe the Apoſtles in knowledge, and that Saint *Paul* deceiues himſelfe, when hee delivereth that hee had taught the Epheſians all the counſell of God, *Actes* 2. *verſ.* 27.

CHAP.

Chap. VI.

A proofe of the same, because our adversaries doe affirme that the Pope and the church of Rome may change that which God commandeth in the Scriptures, and infringe or nullifie the Apostles commandements.

WHosoever teacheth things contrary to the Apostles, consequently teacheth things that are differing and repugnant. The Traditions whereby the ordinance of Iesus Christ and the Apostles is changed and abrogated, cannot be Apostolicall Traditions, unlesse we would haue the Apostles to be contrary to themselues. Seeing then the Pope & church of Rome attribute to themselues the power of altering the Apostles ordinances by their Traditions, it followeth that they may make traditions which

which the Apostles neuer taught, either by mouth or writing. This is that which is practised in the church of Rome, and that our adversaries doe openly maintaine.

We haue already heard the Iesuite *Vasques* speaking, that *the Church and soveraigne Pontifie may abolish and breake the Apostles commandement, because the Apostles power to giue precepts hath not been greater then the Popes.*

Vasques Tom. 3 disp. 216. Num. 60.

The Councell of Trent, in the 21 Session, chap. 1. & 2. declareth, that *this power hath the Church always had in ministring of the Sacraments, (saving their substance) to ordaine or alter that which shee judged most expedient for the vtility of th se that receiue them.* This Councell indeed specifieth that exception, *their substance remaining safe*; but the Pope assumeth power to himselfe to judge, and define in the authority

Praeterea declarat hanc potestatem perpetuo in Ecclesia fuisse, vt in Sacramentorum dispensatione, sa va illorum substantia, ea statueret vel mutaret quae suscipientium vtilitati magis expedire iudicaret.

thoritie of a Iudge, what things in Sacraments are essentiall, or whether they bee so or no. By this meanes hee boundeth his power with what limits hee pleaseth, and changeth matters essentiall into matters accidentall. As for example, it is essentiall to the Sacrament of the holy Supper to be a significatiue signe of our participation of the body and blood of Iesus Christ: This signification is diminished to the people, by the privation of the Cup, as Cardinall *Perron* ingenuously acknowledgeth. It is essentiall to the Sacrament to bee taken for the remission of sins, as it was first instituted by the Lord: Now this essence is changed in the Masses that are said for the corne, for horses and diseased sheepe, for the successe of a voyage &c. It is likewise essentiall to the holy Supper, to be a communion, as

Perron against the king of great Bretany, in his Treatise of the Communion under both kinds, p. 1108.

as the Apoſtle telleth vs, 1. *Corinth.* 10. *The bread which wee breake, is it not the Communion with the bodie of Chriſt? for as much as wee that are many in number are one bread and one body.* This communion is aboliſhed in private Maſſes, where no man doth communicate, & where no man doth aſſiſt. And theſe words of the Inſtitution, *Take, eate,* are become ridiculous, ſince no man is there either to take or eate. The reall and propitiatory ſacrifice of Chriſts body, is it not of the eſſence of the Maſſe? yet is there an addition to the Lords Inſtitution, wherein is neither mention made of ſacrifice, or of ſacrificing his body, or of making any oblation to God. The Pope then in the Sacraments changeth eſſentiall things as well as accidentall. And by the way obſerue but the pride of this Councell, and deteſtable

stable impietie, to bee of opinion that the Church of Rome knoweth better then Iesus Christ, what is expedient for the peoples salvation.

Doeth not the Councell of Constance, in the thirteenth Session confesse, that in the primitiue Church, (and consequently in that of the Apostles) this Sacrament is to bee received by the faithfull under both kinds? yet afterwards forbad the Cup to bee given to the people. This Tradition which a little while since hath changed the Apostles observation, cannot bee an Apostolicall Tradition.

Licet in Primitiva Ecclesia hususmodi Sacramentũ reciperetur à fidelibus sub vtraq; specie, &c.

The Glosse vpon the Canon *Lector*, in the foure and thirtieth Distinction of the Romish Decree, saith, that *Papa dispensat contra Apostolum*, the Pope dispenseth against the Apostle.

Pope

Pope *Innocent* the third ſaith in like manner: *Wee may according to the fulneſſe of our power diſpoſe of the Law, and diſpenſe aboue the Law.* And moreouer the Gloſſe of the Doctours addeth: *For the Pope diſpenſeth againſt the Apoſtle and againſt the old Teſtament, as alſo in the vowes and oaths.* And the Gloſſe of the Canon *Sunt quidam* in the 1. queſtion of the 25. cauſe: *Papa diſpenſat in Euangelio interpretando ipſum*, the Pope diſpenſeth in the Goſpell in giving it interpretation.

Innocent. 3. Decret. De conceſſ. præbend. tit. 8. cap. Propoſuit. Secundò plenitudinem poteſtatis de iure ſupra ea poſſumus diſpenſare.

Cap. Quanto perſonam. Non enim homo, ſed Deus ſeparat, quos Romanus Pontifex (qui nil purus hominis, ſed veri Dei vicem gerit in terris) Eccleſiaſtici neceſſitate penſata diſſolvit. In qua verba Gloſſa ſic habet: Etiam aliquid eſt

In the firſt booke of *Gregory*, the ninth decretall, at the 7. title, Chap. the 3. wee haue an Epiſtle of *Innocent* the 3. where hee ſpeaketh thus: *Thoſe which the Biſhop of Rome doth ſeparate, it is not a man that ſeparateth them but God. For the Pope holdeth place on earth, not ſimply of a man but of true God.* Which the Gloſſe explaineth by the example of Ie-

secundū quod homo. sic de habet cum Christus. Et est verus Deus & verus homo, gerens veri Dei vicem. Unde dicitur habere cœleste arbitrium. Etiam naturā rerum immutat, substantialia unius rei applicando alij: Et de nullo potest aliquid facere. Et sententiā quā nulla est potest facere aliquam. Quia in his quæ vult, ei est pro ratione voluntas. Nec est qui ei dicat: cur sta. facis? ipse enim potest supra ius dispensare. Idē de iniustitia potest facere iustitiam.

sus Christ, who is very God and very man; informing vs likewise that the Pope though hee bee very God, yet leaueth not to bee something the same that man is. In procurion whereof the same Glosse declareth how far forth the Popes power doth extend, which is, *That he hath celestiall goverment, and therefore may change the nature of things, applying the substance of the one to the other, of nothing can create something: and a Decree that is void, hee can make it in force; for in matters that hee will haue come to passe, his will is his reason; and no man questioneth him, wherefore doe you that? for he can dispense aboue the Law; and of iniustice can make iustice*; and proueth all this by multitudes of Canons and Decrees.

In bono sensu dedit Christus Petro potestatem

Cardinall *Bellarmine* speakes as much in the 31. Chap. against *Barkley*: *In good sense and iudgement Christ*

Christ hath given to Peter (and consequently to the Pope) the power of making that to bee sinne which is no sinne, and that which is no sinne to be sinne. It is no wonder then if by the same power he can make iustice to be iniustice, and sinne to be no sinne, that he can nullifie the Apostles ordinances, and make them vniust; as also cancell the old Traditions, and establish new. The same Cardinal proceedeth so farre as to say: *If the Pope erred in commanding vices and forbidding vertues, yet the Church should bee obliged to beleeue that the vices are good and the vertues evill, vnlesse it would sinne against the conscience.*

faciendi de peccato non peccatum, & de non peccato peccatum.

Bell. lib. 4. de Pontif. cap. 5 Si Papa erraret in præcipiendo vitia, vel prohibendo virtutes, teneretur Ecclesia credere vitia esse bona & virtutes malas, nisi vellet contra conscientiã peccare

And adius in his second booke of the defence of the Tridentine faith acknowledgeth that *His ancestors, men excelling in piety haue broken and annulled many Decrees of the Apostles.* And moreover pronoun-

Minime vero maiores nostri religione & pietate excellentes, Apostolorũ hæc & quamplurima alia decreta reijcere

In animum induxissent, nisi intellexissent, &c. Liquet eos maxime errasse qui dicunt Rom. Pontif. posse nonnunquam in legibus dispensare à Paulo, & primis 4. Concilijs. Cum certũ sit nõ omnia quæ Apostols instituerũt iure divino esse instituta.

ceth this sentence: *It is evident that those haue not erred who say that the Romish Pontifies can sometimes dispense with obeying the Law of the Apostle S.* Paul, *and the fower first Councells.*

Whereupon Cardinall *Tolet* in his first booke of Sacerdotall institution, Chap. 68. giveth this reason: *For all that the Apostles haue instituted, is not ordained jure divino,* that is to say, it ought not to bee held for the word of God. Now amongst the Apostles ordinances, to discerne such as are *jure divino* from those as are not, the Church of *Rome* hath no other rule but the Popes will and pleasure, who can make a commandement of the Apostle to bee or not to bee held for the word of God. This venerable Cardinall giveth vs the Apostles commandement for an example, 1. *Timot.* 3. *Let the Bishop bee husband of one wife.* For the Pope can

can admit and allow of bigamies to the Prieſthood.

Cardinall *Perron* in his booke againſt the King of great *Britaine* makes a Chapter expreſly to that purpoſe, entitled: *Of the authority of the Church to alter matters contained in the Scripture:* And in the ſame booke in the Chapter that handleth the Communion vnder both kinds, hee ſaith, that *when in the forme of the Sacraments ſome great inconueniencies are mett withall, the Church may therein diſpenſe and alter.* And ſpeaking of the Lords commandement, *Drinke yee all of it,* hee maintaineth that this *precept was not immutable nor indiſpenſable,* alleadging *that the Church hath judged that there may bee diſpenſation for it.*

Lib. 2. Obſeruat. 3. cap. 3. pag. 674.

Pag. 1109. & 1115.

Charles Bouius in his obſeruations vpon the 24. Chap. of the 7. booke of the Apoſtles conſti-

tutions, saith that *The Church of Rome chalenging to her selfe Apostolicall authority, can change and alter every thing to better, according to the condition of the times*, yet there complaineth that a custome of the ancient Church to fast on wednesdayes, and many other very good Lawes were abolished.

Gregory of *Valence*, in the fourth Tome of his Commentaries, and the sixth Disputation, maketh no difficulty to affirme that *Many things in these latter times are better ordained in the Church then they were in the beginning*, that is to say, from the Apostles time.

The sacred Scripture in the 18. and 20. of *Leuiticus*, layeth downe certaine degrees of consanguinity & alliance which hinder mariage, whereof the most remoued is the mariage of the Vncle with the Neece, or the Aunt with the Nephew;

Ecclesia Romana qua Apostolica vtens potestate, singula pro conditione temporum in melius mutat.

Quarta feria ieiunium quod diu mansit in Ecclesia, nunc (quod est dolendũ atque lugendũ) cum alijs optimis maiorũ institutis, in desuetudinem abijt.

Gregor. de Valen. Tom 4 disp. 6. qu. 8. puncto 5. sect. 10. Et certè quadã posterioribus temporibus rectius constituta esse in Ecclesia quã initio se haberent. Id confirmat authoritate Ambrosij, & Thomæ Waldensis Tomo 2. de Sacrament. cap. 94.

phew; which are mariages forbidden and declared inceſtuous by the word of God, which permitteth mariages in other degrees more remoued. But the Pope vſurpeth power to himſelfe in giuing liberty to mariages forbidden in the Scripture, yea extending ſo far as to a toleration of marying two ſiſters, as alſo hee permitteth the Vncle to mary the Neece. On the otherſide he forbiddeth mariages in more remote degrees, and which God permitteth in his holy word; as mariages betweene the iſſues of coſen germanes, and betweene coſen germanes remoued. Whereupon the Councell of *Trent* in the 24. Seſſion at the 3. Canon denounceth an *Anathema* againſt al thoſe that ſhall ſay, that the church of *Rome* cannot forbid mariage in degrees allowed by the word of God, and cannot diſpenſe in de-

De la permiſſion d'eſpouſer les 2. ſœurs, voyez Almain au li. de la puiſſance Eccl. & laique.

Si quis dixerit eos tantũ consanguinitatis et affinitatis gradus qui Leuitico exprimuntur, posse impedire matrimonium contrahendum, & dirimere contractum, nec posse Ecclesiã in nonnullis illorũ dispensare aut constituere vt plures impediant & dirimant, Anathema sit.

grees forbidden. Thus runneth the Canon: *If any man saith that there are no more degrees of consanguinity and alliance, then what are expressed in* Leuiticus, *that can hinder from contracting of mariage, or separate that which is contracted, and that the Church cannot dispence in some of these degrees, nor ordaine that many other degrees hinder or separate the mariage, let him bee an Anathema.* This Councell curseth those which say, that the Church of *Rome* cannot alter Gods ordinance, nor dispense with that which God hath forbidden in his holy Word. It is true that in the same Session this Councell giveth an exception in these words: *Let no dispensation be giuen in the second degree, vnlesse betweene great Princes and for publicke cause.* For the lawes of the Church of *Rome* open or shut according to the quality and riches of the persons.

In secundo gradu nunquã dispensetur nisi inter magnos Principes, et ob publicã causam.

Now

Now it were good to know whether to marry a wiues ſiſter, or his neece, or coſen; a diſpenſation were ever asked of Saint *Peter*, and whether hee gaue diſpenſation to the rich and ſent the poore away.

According to this power that the Pope arrogateth to himſelfe to diſpenſe againſt Gods commandement contained in the Scriptures, hee diſpenſeth with perſons concerning their oaths and vowes; he diſpenſeth with ſubjects and officers of a King, for keeping the fidelitie ſworne to their Soveraigne Prince. Hee ſeparateth marriages lawfully contracted, under the ſhadow of Religion, againſt the Lords commandement, ſpeaking of the diſſolution of Marriages, *Math. 19. 6. What God hath joyned together, let no man put aſſunder.* For the ſame that *Tolet* ſpeaketh of the Apoſtles, may bee ſpoken of Ieſus Chriſt,

that

Lib. 1 inſtit. Sacerd. c. 68. *that all that hee hath inſtituted is not Iure divino.* He exempteth children from obedience to their parents, contrary to the Law of God, when they are caſt into Monaſteries againſt the willes of their fathers and mothers. He ſuffereth whoredome, yea in Rome it ſelfe, and there eſtabliſheth Brothell-houſes againſt the Law of God. He hath forbidden the publike Service in a knowne tongue, appoynted Maſſes without Communicants, and ordained Image-ſervice againſt the expreſſe commandements of Ieſus Chriſt, and the Apoſtle Saint *Paul*: and againſt the practiſe of the primitiue Church, yea againſt the very Law of God, as wee will ſhew in fit place.

Theſe things and many more the like doe explaine, that the queſtion betweene vs and our adverſaries, is not alone, whether the Apoſtles

poſtles haue taught *Traditions* by mouth, which they would not haue to bee ſet downe in writing, and whether beſides the Scripture, there ought alſo Apoſtolicall *Traditions* to bee received. For the principall poynt of difference is touching the *Traditions* which our Adverſaries confeſſe not to haue beene written nor taught by the mouth of the Apoſtles, and which haue beene long ſince introduced. And touching the Popes power to add to the Creed, and to eſtabliſh new articles of faith. Yea eſpecially and above all, touching an arrogance without example, wherein the Pope and Church of Rome attribute to themſelues the power of annulling Gods commandements, and of the Apoſtles contained in holy Scriptures, and to alter the inſtitution of our Lord, and to judge, (as Cardinall *Perron*

ron ſpeaketh) that ſuch and ſuch commandements of our Lord are diſpenſable. Theſe kind of Traditions ought to bee called after the Italian word, *Tradimenti*, treaſons or conſpiracies againſt God.

CHAP. VII.

paſſages extracted out of the Writings of our adverſaries, which prone that in the Church of Rome, Traditions are without compariſon more eſteemed and reſpected then the holy Scripture, and the Scripture reviled and charged with iniuries. Ieſuite Regourds *boldneſſe to blemiſh and defame the Scripture.*

THe Councell of Trent in the fourth Seſſion, ſeemeth contented to equall Tradition with the Scripture, ordaining that the one

one and the other be received and honoured with like affection of pietie & reverence. But this Councell doth now, (as customarily it doth) propose its doctrine in doubtfull termes, involving it selfe in darknesse and obsuritie. For whosoever is never so little versed in the writings of our adversaries, or hath exactly considered the practise and customes of the Romish Church, shall easily discover that the holy Scripture is of no comparison with the value and account of Tradition, which is exalted with praises and magnificall titles, as also most carefully observed, whilst the Scripture is rejected and made odious to the people as a dangerous booke.

I. We haue seene in the former Chapter, how our adversaries affirme openly, that the Pope and Church of Rome can alter the Lords

Lords Institution, and nullifie his Ordinance: the which being granted, it necessarily followeth, that the tradition of the Church which correcteth the holy Scripture, and altereth what is therein ordained, bee of greater authoritie then the Scripture.

II. When our adversaries vnanimously affirme that the Scripture is not Iudge, but that the authority of judging belongeth to the Church; heereby they withdraw us from the Scriptures judgement to rely vpon the Churches Tradition: for by the Tradition of the Church they onely understand the Lawes of the Church of Rome, by the which they would haue us judged.

Stapleton lib. 2. de authoritate Scripturæ. cap. 11. Dixes et dices, non tã ipsius fidei regulam

III. When they say that the Scripture is not the rule of our faith, but that it is the faith of the Church that ruleth the Scripture, they

they manifestly preferre Tradition of the church before Scripture: for the faith of the Church, and Tradition of the Church are all one.

in se esse scripturâ, quam ipsam scripturarum regulâ esse fidem Ecclesiæ.

IIII. These goodly Maximes wherewith they dull our eares; *That the Church ought to haue more authoritie over vs then the Scripture; That it is the Church which giveth authoritie to the Scriptures; and that the authoritie of the Scripture over vs is founded vpon the authoritie of the Church:* what are their meaning other then that the Scripture oweth that authoritie she hath, to the Tradition of the Church? For the Tradition of the Church is nothing else but the voice and judgement of the Church, whereby shee pronounceth as being a soveraigne and infallible Iudge, that the Scripture ought to be received?

Charron. au 2. chap. de la troisieme verite. Nous voulons l'eglise avoir pour nostre regard plus d'authorite que l'escriture.

V. If the Scripture must bee beleeved, because the Tradition of the

Staplet. lib. 2 de authorit. Scripturæ c. 9 Ipsa Prophe-

tu à medio sublatis, eorũ prophetias à Deo esse credendas non est nisi id Ecclesia constituerit. Synodus Romana sub Gregor. 7. Quod nullus liber Canonicus habeatur sine auctoritate Papæ.

the Church so ordained it, what followeth, but that Tradition of the Church of Rome is more credible then the Scripture?

VI. The Iesuite *Coster* in his *Enchiridion*, chap. 1. calleth the doctrine imprinted in the heart of the Church an other *species* or kind of Scripture, and compareth it also with holy Scriptures. *The excellence* (saith hee) *of this kind of Scripture surpasseth much the holy Scripures which the Apostles haue left vs in parchment, especially because this is witten with the finger of God, the other was written with Apostles pens.* By his leaue, I would willingly aske him whether the Apostles pennes were not guided by the spirit of God.

Huius Scriptura præstantia multis partibus superat scripturas quas nobis in membranis Apostoli reliquerunt. Primũ quod illa exarata sit digito dei, hæc calamis Apostolorũ.

VII. *Carranza* in the second Controversie: *The Church is a rule that is elder and more knowne, yea much more ample then the Canonicall Scripture, and this ought to be gover-*

Nos dicimus quod prior regula et notior et multo latior est Ecclesia quam Scriptura canonica, et hæc

ned

ned by that, but not on the contrary. In saying that the Church is a rule, it is evident, that by the Church hee understandeth the Tradition and lawes of the Church: for the persons are not the rule.

ab illa debet regulari, & non è contra.

VIII. *Bellarmine* in his fourth booke of the Word of God, chap. 6. *There are Traditions that are greater then some Scriptures, in poynt of obligation.*

Quædã sunt Traditiones maiores quod ad obligationẽ, quã quædam Scriptura.

IX. *Salmeron* in his first Prolegomenon: *Though the authoritie as well of the Church as of the Scripture bee of God, yet the authoritie of the Church is more ancient, yea and more worthy; for the Scripture is made for the Church.* By the same reason one might say, that subjects have more authoritie then Lawes and Kings: for the people are more ancient then Lawes and Kings, and Lawes and Kings are made because of the people.

§. Nunc dã. *Nam etsi Ecclesiæ ac Scripturæ authoritas à Deo sit, illa tamen Ecclesia antiquior est, atq; adeo dignior, siquidẽ Scriptura propter Ecclesiã contexta est.*

Now, the authoritie of the Church of Rome cannot bee promoted aboue the Scripture, but that by the ſame reaſon the authoritie of Tradition in the Church of Rome is to be advanced aboue the Scripture: for Tradition is the law of the Church of Rome.

Cordub. Art. 2. cap. 80. Catholica Eccleſia Traditio eſt certiſſima regula.

X. *Cordubenſis: To decide controverſies of the Faith, Tradition of the Catholique Church is the moſt certaine Rule.*

XI. Wee haue formerly heard *Coſter* and *Salmeron* the Ieſuites ſpeaking, that God would not haue Traditions that are taught out of the Apoſtles mouth to bee written for feare leſt holy things ſhould be given to doggs. Herein doe they not clearely ſignifie that the Scriptures are for the dogs, but that God would not haue Traditions to bee in ſuch danger, as being more ſanctified things, and worthy of greater reſpect. XII. To

XII. To what end doe theſe men ſay, that Ieſus Chriſt hath commaunded the Apoſtles to preach, and not to write, but that unwritten Tradition might be preferred before the Scripture, and haue much more authoritie?

XIII. Did it ever happen that any of our adverſaries haue reported the ſame of Traditions which they haue ſaid of Scripture? Haue they ever called the Traditions a dumbe rule, a part or parcell of a rule, an ambidexter ſword, a ſtone of ſcandall, a noſe of wax? haue they ever accuſed *Traditions* of obſcurity, of ambiguity, or of imperfection, as they haue the Scripture?

XIV. But the Ieſuite *Salmeron* ſhall ſuffice for all: for in the third part of his 13 Tome, and 8 Diſputation, hee treateth of this matter punctually and at large, and thus compareth Scripture with Tradi-

§ Estigitur. Traditio est imprimis ad salutē Ecclesiæ necessaria. Ibidem. Potius ergo Scriptura cōmendat traditionē quam traditio scripturā: et ob id magis est necessaria, quia ad eam cōmendandā est Scriptura. Necessaria est Traditio ad multa dubia quæ expresse in scriptura non continentur nec definiuntur. §. Postrema. Ibidem. Qui nō credit traditioni in ecclesia receptæ, sed queris scripturā malo debitori similis est, nolīti debitum reddere si non ostēdatur syngrapha, cum satis sit idoneos producere testes. §. Secunda.

tion: *Tradition* (saith he) *is above all things necessary to salvation, yea higher then Scripture it selfe.* And a little after: *The Scripture rather recommendeth Tradition, then Tradition the Scripture; and therefore Tradition is more necessary, for Scripture is made to recommend Tradition to vs.* And there againe: *Tradition is necessary, because of many doubts that are not contained, nor expresly defined in the Scriptures.* And againe, *Hee that beleeveth not the Tradition received in the Church, but searcheth the Scripture, resembleth an ill debtor, who refuseth to pay vnlesse he see a quittance, or the bond, when as to produce sit witnesses would be enough.* Which is as much to say, as the people may pretermit and balke the Scripture, but must cling close to the Testimony and Tradition of the church of Rome.

He further alledgeth, *Tradition is more*

more ancient then Scripture; whence hee inferreth, that it is more excellent then Scripture; and saith againe, that the same which recommendeth the Traditions aboue Scripture, *is their clearenesse and euidence: for the people haue no knowledge of the Scripture: and the Scripture may bee wrested by the Heretiques to whatsoeuer they will.* Hee addeth likewise, that *the Scripture hath not been able to iudge of doubts, because it is difficult and dumbe; and that hee that is troubled with any doubt in the new Testament is sent to the Church,* Actes 15. *but not to the Scriptures, which like a waxen nose are moulded and twisted at pleasure. Whereupon* (saith hee) *those that will be perverse cannot bee vanquished by the Scriptures, their throats then must be cut by Tradition alone.* And further, *That Tradition is more firme then scripture, it appeareth in this, that the Church*

Secunda ordinis traditionis est quod sit Scriptura antiquior.

§. Tertia. Tertia conditio qua traditiones commendatur, est claritas & perspicuitas. Nam primum Scripturas verba non cognoscit.

§. Deinde. Scriptura potest ab hæreticis trahi ad quod libet quisque collibuerit.

§. Tertio quia. Scriptura dubiorum quæ pulsabat iudex esse non poterat, &c. in quia scriptura difficilis est, tum quia muta est, &c. Hinc in nouo Testamento ad Ecclesiam mittitur qui aliquo dubio torquetur, ut constat Act. 15. on autem ad pturas qua

instar nasi ceres ducuntur quo quis vult. &c. Ideo protervire volẽtes, Scripturis nõ possunt refelli, vna ergo traditione iugulandi sunt. §. Quod autẽ. *Quod hac sit firmior inde constare potest, quia notior est Ecclesia et Apostolorũ sanctitas, quam scriptura, cũ hac per illam cognoscatur.* Ibidem. *Scriptura vera probantur, quia sunt cõformes traditioni iam facta.*

and the sanctity of the Apostles is more knowne then Scripture, because this is knowne by that. Wherein hee speaketh against common sense: for it is by the Scripture that wee learne the sanctitie of the Apostles: and wee know not that God will haue but one Church in the world, if he did not teach it vs in the Scriptures.

Againe, hee dareth to say, that *the Scriptures are true, because they are conformable to the Tradition already made.* Will wee know if the unwritten Word of God in two Tables ought to be received? will we know if the doctrine contained in the Psalmes of *David*, in the Prophets, and in the Evangelists bee true? let us enquire what the Popes opinion is, and what Tradition of the Romish Church is, and wee shall soone bee satisfied: for, (say our adversaries) the Scripture must

must be examined by the Tradition of the Church of Rome, which is the rule of Scripture, and is not ruled by the Scripture. Truely theſe things cannot bee read without horror and deteſtation.

Of the ſelfe ſame ſtuffe is that which he addeth: *The Apoſtles haue not written by one common conſent, but ſome haue written for particular reſpects, & to preſerue Tradition.* When you heare theſe kinde of people ſpeake, you would ſay that the Scripture is nothing but a letter of credence, to giue authoritie to the Church of Rome, and her Traditions.

Apoſtoli non ſcripſerunt omnes quaſi ex cõmuni conſenſu partim labore, ſed tantũ aliqui pro cauſa particulari, et ad conſeruandam traditionem.

Wherefore he concludeth, that *no man ought to depart from the Church, inſtructed by liuing Traditions, notwithſtanding the allegations of Scripture.*

Ibidem. *Ideo non recedendũ eſt ab Eccleſia, viua traditione erudita, vel ab ſcripturis allegatis.*

Hee compareth alſo the amplitude and large extent of Tradition,

with the narrow limits of the scripture. *Tradition* (saith hee) *is much more universall then Scripture, and reacheth to further time, to more matter, and more persons then the scripture.* To bee short, if these men were to bee beleeved, Tradition comprehendeth all the doctrine of faith and maners, but many things are wanting in the Scripture.

§ Quinò *Traditio multo est universalior quam Scriptura, quia ad plura tempora, ad plura obiecta et ad plura individua se extendit.*

Having in this manner dishonored the Scripture, and placed it far below Tradition, hee makes them fight, and plotteth to haue the allegations of Scripture to be repulsed by Tradition. *To those* (saith hee) *who demand the Scripture, Tradition is to be offered in opposition:* as if hee should tell us: *You aske me passages of Scripture, but content your selfe that I alleadge vnto you Tradition, and the opinion of the Church of Rome. For this is the more necessary rule, more ancient, more firme, more easie,*

§. Alias. *Petenti scripturâ opponenda est Traditio.*

easie, more vniversall, and by which the truth of the Scripture ought to bee examined. Thus is the Word of God handled; and it is so come to passe, that the same Iesuite in his tenth Disputation having said, that *the Scripture cannot be Iudge*, addeth, that *the Heretiques* (for so he qualifies us) *haue a diabolicall sense, and doe worse to addict themselues to the Scripture, then to apply themselues to fables.*

§. Quarto cum. *Cum Scriptura obscura sit valde, nec iudex esse queat &c. Proprium ergo et diabolicũ sensum habent, idcirco peius esse illis, vacare Scripturis quã fabulis.*

But nothing doth more plainly shew, wth what a loud voice our adversaries cry up the traditiõ of the Church of Rome aboue the Scripture, then when they say, that the church is not subject nor bound to the Scripture, but the Scripture is subject to the church, that is to say, God is subject to men. For our adversaries acknowledge, that the scripture is the word of *God*. These are the words of *Lindanus* in his Pano-

Lindan. Panopl. in indice titulorũ lib. 5 cap. 5.

Ecclesiã non esse ex voluntate Christi scripturis allegatam.

Panoplia: *The Church hath not been obliged to the Scriptures by Christs will and commandement.*

Christum nec Ecclesiã suã à chartaceis scripturis pendere, nec mẽbranis mysteria sua committere voluisse.

Coster the Iesuite in his 3. chapter of his Manuall: *Christ was not willing that his Church should depend upon Scriptures in paper, nor was he pleased to committ his mysteries to parchment.*

§. Septimo Scriptura. Addimus in Ecclesia Dei esse Spiritum sanctũ Scripturæ authorẽ. Non mirum ergo ſi Ecclesia Dei, qua Spiritũ habet, subijciatur.

Salmeron in his second Prolegomenon: *In the Church of God* (understanding alwayes the Romish) *is the holy spirit, which is Authour of the Scripture: it is no marvell then if the Scripture bee subiect to the Church that hath the spirit.* What? is not the Pope subject to the Scripture? is hee not subiect to the Law of God, which God hath given us written in two tables? Is hee not obliged to obey the Doctrine of the Gospell written in the New Testament? Now if the head of the Church of Rome be subiect to

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the Scripture, how much more the Church of Rome, that is ſubject to the Pope? But is it not a tranſcendent blaſphemy to defend, that the Scripture is ſubject to the Church of Rome? For is not the holy Scripture the Word of God? It muſt otherwiſe follow, that the word of God is ſubject to men, and that Gods commaundements are ſubordinate to the Pope, to whom the Church of Rome is ſubject. Now tell mee after ſuch abhomination, whether theſe men doe beleeue that there is one God, and one Religion.

Thomas Stapleton an Engliſh Doctour, in his ſecond Booke of the Authority of the Scripture, chap. 11. *I haue ſaid, and doe ſay, that the Scripture in it ſelfe is not the rule of faith, but the faith of the Church is the rule of Scripture.* Now the faith of the Church is nothing but Tradition

Dixi et dico, non tã ipſius fidei regulam in ſe eſſe ſcripturam, quã ipſarũ ſcripturarũ regulam eſſe fidẽ Eccleſiæ.

dition of the Church. His ſcope then is, that the Scripture ſhall bee regulated and examined by the Tradition of the Romiſh Church, and that it ſhall bee ſubiect to that rule; whence is to bee concluded, that God ſpeaking to us in the holy Scriptures is directed by men, and ſubject to their judgment. The Prophets whoſe writings are extant with vs, were extraordinarily ſtirred up to reprehend the church of that time, and to chaſtiſe the Prieſtes, the Sacrificers, and the Scribes that erred in manners and doctrine. Now in reaſon tell me, were the propheſies of theſe Prophets ſubject to the authoritie of that Church? Was the faith of theſe Sacrificers a rule, by which thoſe divine Propheſies were to be examined, and which wee haue kept to this preſent time? Goe to then, if the prophecies were not

ſubiect

ſubiect to Prieſts and Sacrificers, that lived about the Prophets time, how are they now ſubiect to the Pope? by what occaſion are they become ſubiect to the ſuperintendency of the Church of *Romes* Tradition?

Briefly, wee are now arriued at an age wherein blaſphemy is come to the higheſt degree, men openly profeſſing, to pull God with violence from his Throne, and moſt inſolently to climbe aboue him. Surely the Mahometans do ſpeake of the Scripture with more reſpect and reuerence.

What is the ſcope or purpoſe of Ieſuite *Regourds* late booke, intitled *Catholicke demonſtrations*, but to proue, that to reſt vpon the Scripture, is the way to all impiety and atheiſme? If herein he meant only our French Bibles, or the diuerſity of latine tranſlations, or the ſundry

ſundry interpretations which hee diſcouereth in ſome of our Doctours, (though all this which hee ſaith are but calumnies, and a Pardell of vnprofitable trifles, which wee haue refuted in a former treatiſe) yet this were to forge vntruths with Method, and ſcarce to touch vpon the queſtion: but he meaneth the originals, Hebrew and Greeke, wherein hee findeth no certainty.

Pag. 440. *Hee diſcouereth in them manifeſt contradictions, and errour in the calculation of times.*

Pag. 562. Hee *ſayes that S. Paul vſed fraud (but an honeſt fraud) towards the Corinthians.*

Pag. 128. & 131. He *telleth vs that many bookes of the Scripture are loſt, that the Scriptures were burnt in time of perſecution, and the Copies periſhed:*

Pag. 131. that *many deuout Doctours doe affirme, that vnder the captiuity of* Babylon, *all the old Teſtament was depraued, rent in pieces, and burnt, vntill* Eſdras *did newly re-compoſe the ſame*

ſame Scriptures: that *the Iewes (our Sauiours enemies) haue made vowells* Pap. 183. *in the old Teſtament, and ſo changed the ſenſe of the ſcripture, and made it doubtfull. The ſame* (ſaith he) *is true of the new Teſtament, the which hauing beene written without accents, and without markes and diſtinctions of words, no man can aſſure himſelfe of the true ſenſe, ſeeing that the ſenſe dependeth upon the accents, &c.* And a litle further: *We haue not therfore any true knowledge of the ſenſe of the Scripture, and conſequently wee are pointed and referred ever to the mercy of the conteſtations of Grammarians, to the litigious craft of criticall ſpirits, to the capritious fancies of Dictionary-makers, to the Gallimafries and Chimeraes of ſcholiaſts.* Now for all theſe difficulties, there is but one ſingle remedy, to weet, we muſt repaire to the Church, that is to ſay, the Pope, and whom it ſhall bee his pleaſure

pleasure to authorise. Whereupon it were good to know, when there is a question concerning the exposition of an Hebrew or Greeke passage, whether a Pope, who vnderstands neither Hebrew nor Greeke shall therein be a good Interpreter: whether sitting in the Apostolicke chaire, hee shall giue infallible interpretations of a Text whereof he knoweth not a letter: whether hauing called the Doctours to instruct him thereupon, hee instantly reinuesteth them with an infallible spirit, and enableth them with power not to erre in matters, wherein hee himselfe vnderstandeth nothing. Whence then proceedeth so great a diuersity and contrariety amongst these Doctours in the Scriptures interpretation? why amongst their writings doe they refute the interpretations of one the other? Is it

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not the Pope and the Church of *Rome* that by the Councell of Trent hath authoriſed the vulgar latine tranſlation, and ordained that it ſhould onely be receiued for authenticall, although it bee the worſt interpretation of all; and ſtuffed with a thouſand errours and abſurdities? haue not the Popes themſelues ſince the Councell of Trent cauſed multitudes of faults to bee amended therein? doe not the moſt learned of the Romiſh Church, *Pagnin*, *Arias Montanus*, *Iſidorus Clarius*, *Andradius*, *Sixtus Senenſis* complaine of the corruption of this tranſlation? wherein the Ieſuites themſelues are not ſilent, eſpecially *Salmeron* in his ninth *Prolegomenon*: of theſe things wee haue written at large in our firſt Treatiſe *of the Iudge of controuerſies*.

Salm. Prol. 9. Quinqua. l. Can. 5. In nouo Teſtamento ſequenda eſt editio vulgata ac retenda corrigenda tamen, &

The peruerſnes of this Ieſuiticall

emaculanda prius in his in quibus aut temporum iniuria, aut librariorum ineuria vel imperitia deprauata eſt.

ſparke is moſt of all diſcouered herein, that hauing once diſplayed (as hee ſuppoſeth) the defaults of the Scripture, hee reioyceth that ſuch defaults are therein found, and giueth God thankes for it; to the end that men finding no ſtedineſſe or certainty in the Scripture, may ſubiect themſelues to the tyrannie of the Church, that is to ſay, of the Pope, and there to find inſtruction, theſe are his words: *The prouidence of God to conſtraine vs yet more powerfully to vndergoe the yoke of the Church with humility and ſimplicity, permitteth that there bee not only ſome alteration in certaine parcels of the Scripture, and in ſome copie, but the more the bookes of the Scripture are diſperſed, the more they ſhall alter and periſh by tract of time, whether they be in originall tongues or tranſlations.* Without doubt, hee that reioyceth at the deprauations which he imagineth

Demonſtr 2. § 5. p. 128.

gineth to bee in Scripture, and at the loſſe of ſome bookes, and prayſeth thererein the prouidence of God, would much more ſolace himſelfe and reioyce if all the Scripture were aboliſhed. For to what purpoſe ſerveth it, if Tradition of the Church of *Rome* bee a perfect rule, more certaine, and of more authority then the holy Scripture; and if the Pope iudge ſoueraignly and infallibly of all the points of faith? for hee hath forbidden the people to reade the Scripture, as a booke not onely unneceſſary, but alſo dangerous, and that which hath made a great breach in the Popedome.

The ſame Ieſuite pleaſeth himſelfe with this conceit of his, inculcating it with often repetition; *As in the third Demonſtration*, when he hath ſaid, that a man cannot aſſure himſelfe of the ſenſe of the

Greeke Testament, because it first was written without accents and distinctions (whereon depends the sense), hee addeth: *It is a worke of the providence of God, to stoope our mindes and inclinations to the soveraigntie of the Church*, that is to say, of the Pope, who by consequence, hath more authoritie then the Apostle S. *Paul* speaking to the Corinthians, *not that wee haue dominion over your faith*, 2. Cor. 1.24. But may not wee affirme it with more probability, to be a worke of Gods providence, that hee hath suffered so many schismes and heresies, so much simony, uncleannesse of life, and crueltie to haue infected the seat of Rome, whereby to referre us to the Scripture, to make vs forsake those wicked guides, and to subject us to his holy word? and that God by his providence, hath permitted that the Popes themselues

ſelues haue confeſſed their owne errours? And laſtly, that the Popes ſycophants haue recorded unto us their crimes and hereſies, as I haue proved in my firſt Booke.

In ſhort, to bee throughly informed with what ſpirit this Ieſuite is lead, it is but to reade the ſame that hee hath written in his third Demonſtration, pag. 190. *They cauſe them* (ſaith he) *to renounce the Church (pretending that it conſiſteth of men that are faultie and lyers) vnder a faire ſemblance of Scripture, and vnder a plauſible promiſe to governe all by the word of God. But the truth is, they depute a bleare-eyed* Leah *vnto them in lieu of a faire* Rachel, *and ſubmit faith to the ſoveraigne command of the will of Miniſters, who put into their hand a Scripture that is humane, erronious, mutable, ſubject to correction, &c.* This miſerable Ieſuite wil one day render an account to God of ſo

damnable a ſpeech, wherein hee compareth the holy Scripture to bleare-eyed *Leah*, and the Church of Rome to beautifull *Rachel*. It is very falſe that wee renounce the Church; but yet we maintaine that it ought to be ſubject to the Scripture; and we renounce the doctrine of thoſe who ſay, that the Scripture is ſubject to the Church of Rome: for God cannot be ſubject to men.

As for the ſoveraigne power of the Miniſters functien, that might well bee retorted upon us for a reproach, if wee boaſted amongſt us that they cannot erre, that they haue power to change Gods commandements conteined in the holy Scriptures, to adde to the Creed, and to make new articles of faith; or if we ſhould ſtile our ſelues Iudges infallible and ſoveraigne of the poynts of faith. Wee leaue theſe uſurpations, and proud titles to the

Pope,

Pope, by the which hee exalteth himselfe aboue God. Onely wee exhort the people to beleeue the Word of God contained in holy Scriptures: wherein if wee finde any obscure passages, wee take not upon us to bee Iudges of the sense, and to determine it with authoritie. It is enough, that as much as therein is perspicuous and plaine, (not needing the helpe of an Interpreter) is sufficient for our salvation. And to contest much about Translations, wee busie not our selues; for the Translation approved by the Church of Rome sufficeth us, discovering clearely therin the very condemnation of Papistry. All Translations agree in the matters necessary to salvation, and the originall texts both Hebrew and Greeke, are at this day familiar and agreeing to our Translation.

Of these things haue I treated at large in my first Booke of *The Iudge of Controversies*, and haue discussed all the slender objections wherein our Adversaries doe side with Pagans and Infidels, and endeavour to extenuate the firmnesse and authoritie of the Scripture, which Saint *Paul* calleth *The diuine Oracles*, Rom. 3. 2. and *The Scripture diuinely inspired*, 1. *Tim.* 3. 16. which I say, *Iesus Christ* himselfe hath uttered, holding vp his owne vocation by the testimony of the Prophets; and by it hath repelled the temptation of the Deuill, *Matth.* 4. Yea S. *Paul* saith, that *the Scripture can make a man wise to saluation, and is most proper for mans accomplishment in euery good worke*; without it wee haue not meanes to know that God will haue but one Church in the world. And when our aduersaries haue wretchedly reuiled it, yet

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are they afterwards constrained to returne vnto it, and to beg of it, (though with an ill stomacke) some clauses of Text to found their Church vpon the Scriptures authority: without it Christianity had beene long since abolished. The diuine efficacy of it is manifest in this, that the Pope hath suppressed it, so as the people may not see it: yet when God is pleased to lay it open to the peoples view, and that it be translated into vulgar tongues, Papistry doth immediatly vanish in many Prouinces. Yea if Emperours and Kings had not hastened to succour, vsing both fire and sword, and the rigour of Inquisitions, without doubt Papistry had beene vtterly extinguished. Wherefore it is no maruell if the Pope by his scouts labour to blemish the Scripture, rendring it doubtfull and without authority

thority ; which vngodly inſtruments at this day borrow the weapons of Pagans, who to reſtore Paganiſme and ruine Chriſtianity, haue had no ſurer courſe then to diffame the holy Scripture. Loe whither Satan ſtriues to leade vs: Hee ſtriues to ſhake the only foundation of Chriſtian religion, to the end that the people diſtaſting the Scripture, may for their faith and ſaluation relye vpon the conductors of the Romiſh church, wherein haue liued multitudes of Popes notorious heretickes, and ſo iudged by the Councels which the Church of *Rome* hath approued, and by the Popes favorites themſelues : Wherein alſo you may perceiue to the number of three and twentie Schiſmes, and many contrary Popes at the ſame time, mutualy entitling themſelues Antichriſts. Yea wherein haue liued

ved many infamous Popes, Necromaneers, Adulterers, Murtherers, aduanced to the Popedome by whores, by Simony, and by violence. Such as take vpon them the title of God, causing themselues to bee adored, and Kings to kisse their feete, and the Scripture to bee prostrate before them when they enter into the Councels; such as vante they cannot erre, that they can make another Creed, can change Gods ordinances, can transport soules out of Purgatory into Paradise, and ranke whom they please in the Catalogue of Saints by canonizing them: vnder colour whereof they exercise an abhominable commerce and trafficke by Dispensations, Absolutions, Indulgences, Annates, Licences, and Benefices. So as from a poore Bishop of a Citie, who was no way eminent but in martyrdomes, the Pope

Pope is become a puiſſant temporall Monarch ſurpaſſing in riches the greateſt Monarchs of the earth. To effect ſo great an alteration, it was needfull that Religion ſhould bee changed: for the purity and plainneſſe of chriſtianity regulated by the Scriptures, could not ſerue to build vp ſo great an Empire.

Theſe things haue I amply handled in my firſt Booke, wherein I maintaine the Authoritie of the Scripture. Which work went then forth almoſt the very day that Ieſuite *Regnards* Booke againſt the Authoritie and Perfection of the Scripture was publiſhed. Theſe two Bookes if any man will compare together, ſhall finde that I anſwere all that hee pleadeth againſt the authoritie of the Scripture; and that *Regnards* Booke ſatisfieth nothing of all that I propoſe in mine. Before that he publiſhed his book,

a Challenge was brought to the Paſtors of this Church of Sedan, to enter into conference & diſpute with ſome Doctors, amongſt whō was Ieſuite *Regourd*, wherein they threatned us. Wee accepted the Conference: the place and day were aſſigned, with all accommodations, that after ſo many Defiances every mans honour ſhould oblige him not to recant. Nevertheleſſe hee durſt not appeare, and for two ſeverall times failed at the day appoynted. But his humour ſerving him at laſt to diſpute, and being thirſtie of reputation, hee went ſome where elſe to diſcharge his choler, and in Conference ſeiſeth upon *Monſieur Meſtrezat*, where he received all ſort of diſgrace, ſo farre forth as his friends were faine to make uſe of ſuperiour power to draw him from the combate, and to hinder the Conference from Prin-

Printing, for it could not be seene but to his dishonour: and that in a place where all things were favourable unto him, and where the language of Truth is very new and strange. And so retired this wittie Doctor, as well contented as satisfied, being not so wisely advised but to make trophies and signes of victory, considering there were so many witnesses.

CHAP. VIII.

A Proofe of the same by the practise of the Primitive Church.

WEe haue proved by many passages of our Aduersaries, that in the Church of Rome, Traditions are much more esteemed, and of greater authority then the Scripture, which they so much under-value, and charge with a thou-

thouſand reproaches; and that by injuſtice and moſt fraudulently the Councell of Trent ſeemes to make them equall. Now are we to proue the ſame by the practiſe and maximes of the Church of Rome.

I. In the firſt place, when our adverſaries ground the authority of the Scripture upon tradition of the Church, and would haue the Scripture received and beleeved, becauſe the Church doth ſo ordaine it; It is evident that they preferre Tradition before Scripture: for they make Scripture to depend upon Tradition, & eſteeme Tradition of the Church more worthy of beliefe then Scripture, and beleeue not the Scripture, but becauſe the Church of Rome hath ſo commanded it.

II. Let vs looke vpon experience, and wee ſhall informe our ſelues, that in the Church of Rome the

the people is a thousand fold more carefully instructed in Tradition, then in the doctrine of salvation contained in holy Scriptures. The most ignorant know the meaning of Lent, and the foure Seasons: they are instructed in the difference of meats, they are skilled in Festivall dayes and Eues; they goe in Pilgrimage, visite the Reliques, gaine Pardons, purchase Masses, Obits, and Suffrages for the dead; speake of Purgatory, mumble over their Chaplet or Beads, and their Rosary, or our Ladies Psalter; and discourse of the Popes succession in Saint *Peters* Chaire, but they are ignorant in the holy Scripture, accounting it modestie and humility not to enquire much after it. Aske them upon the doctrine of our Redemption in Iesus Christ, upon Iustification by faith, vpon our free Adoption, upon the correspondencie

cie

cie betweene the Law and the Gospell, upon the difference between the old and new Testament, upon the causes wherefore it was necessary that our Redeemer should bee God and man in the vnitie of person, vpon the ends of their Resurrection and Ascension, upon the Doctrine of faith and good works (which are the poynts wherein consisteth the essence of Christian Religion) and you shall finde them as mute as fishes, and altogether uninstructed.

III. Baptisme is a divine Institution; but Confirmation (such as is practised in the Church of *Rome*) and confection of the Crisome, are humane Inventions. Yet are they much more honoured then Baptisme: for in the Church of Rome a woman, yea a Pagan and Iew may baptize, and giue that which they haue not: and Confirmation

is not administred, nor Crisome consecrated but by the Bishop, with great solemnitie.

IV. God hath commanded St. *Peter*, and the other Apostles to preach the Gospell, but gaue them no command to giue Indulgences, nor to canonize Saints, nor to release soules out of Purgatory, nor to consecrate their *Agnus Dei*, and their *blessed Beads*. The first poynt is a commandement of God, the other things are humane Traditions, which the Pope doth performe with preparation and solemnitie: but hee preacheth not the Gospell, esteeming the labour of preaching as a thing vnworthy of his greatnesse. Insomuch as the Popes are industrious obseruers of their owne Traditions, and adore their owne proper Inuentions, but dispense with the Lords commandements.

V. Hence

V. Hence commeth it to paſſe, that the ſinnes committed againſt Gods Law, are held to be light, in compariſon of thoſe committed againſt the Traditions, Decrees, and Canons of the Pontifies. The inferiour Prieſts giue abſolution of theft, of lying, and of whoredome, which are ſinnes againſt the Law of God; but there are caſes reſerved, wherein no man in *France* can giue abſolution but at the poynt of death, and they are ſpecified in the Bull *De Cœna Domini*, which the Pope thundereth euery yeere on Maunday Thurſday before the Paſchall. The ſinnes that are moſt enormous, and whereof no man but the Pope maketh abſolution, are not murther, parricide, inceſt, ſodomy, and perjury: but to appeale from the Pope to a future Councell, to withdraw Tythes from the Clergy, to take up Armes

with heretikes, to impeach those that goe to Rome to obtaine the great Pardons, to play the Pyrate upon the coasts of the Papall territory from the hill *Argentara* to *Terracina*; of these hainous sinnes none but the Pope can giue absolution; for these are transgressions against the Lawes and Traditions, broached by the Popes for their profit, and to infringe them is rated a matter more grievous and capitall, then sinnes against the Law of God contained in holy Scriptures.

In Spiritum sanctum blasphemant qui sacros Canones violant.

VI. The Canon *Violatores*, in the 25. Cause, and 1. Question, pronounceth, that *those blaspheme against the holy Ghost who violate the sacred Canons*. Whence it followeth that this sin is unpardonable. The sinns then against the Law of God are remittable, and the Priests forgiue them; but to violate the Canons of the Church of Rome, is a sinne

ſinne unabſolvable. This is that which is ſpoken by Pope *Nicholas* the firſt: *If any one ſinne againſt the Decretalls of the Apoſtolique Seat, let him know that it ſhall not bee forgiven him*, at the Canon *Si Romanorum*, in the 19. Diſtinction. And there againe he declareth, that *the Old and New Teſtament ought to bee receiued, although they bee not inſerted in the Canons, for the holy Pope* Innocent *hath expreſſed his opinion touching the ſame.* If the Old and New Teſtament muſt be receiued, becauſe Pope *Innocent* hath ſo appointed it, we muſt conclude that the Decree of Pope *Innocent*, is of more authority then the Old and New Teſtament. For that which giueth authority, is greater then that which receiueth it. Yet the Old and New Teſtament had their plenary authority before Pope *Innocent* was in the world.

Can. Si Romanorũ. Diſt. 19. Vt ſi quis in illa cõmiſerit, noverit ſibi veniam denegari.

Capitulum S. Innocentij Papæ, cuius authoritate docetur, à nobis vtrumq; teſtamentum eſſe recipiendũ, quãvis ſit ipſis paternis Canonibus nullũ eorum ex toto contineatur inſertum, &c.

VII. Pope *Gregory* the first, before *Nicholas* had beate the path to this pride, in his Epistle to *Antonine Subdeacon*, complaineth of one *Honorat, who* (saith hee) *hath not onely neglected the commandements of God, but also misprised our writings:* as if his writings were of more authority then the commandements of God.

Lib. 2. Epist. 36. Non solum mandata Dei negligens, sed & scripta nostra contemnens.

VIII. *The single life of Priests is a meere humane institution, as Thomas* acknowledgeth; as also *Bellarmin:* in his booke concerning the Clergie, Chap. 18. And in very deed the Scripture speaketh nothing thereupon. But whoredome is forbidden by the Law of God; nevertheleſſe if a Priest doth play the Fornicatour or Adulterer, it is but a laughing matter: But if a Priest doe marry to obey the Apostle, speaking: *If they cannot containe let them marry*, 1. Cor. 7. 9. *And let a Bishop*

Tom. 2. secunda. quæst. 88. art. 11.

Bishop bee a husband but of one wife, 1. Tim. 2. 3. this mariage is called a sacriledge, & pointed at as a prodigious thing. In lust and whoring hee transgresseth the Law of God, and the vow that hee hath made to obey his word. In marrying hee transgresseth the Tradition of the Church of *Rome*, and the vow invented by humane Tradition, which is accounted the greater offence. For it hath pleased the Pope to allow of obscene whoredome, and to forbid mariage, which are two Traditions that haue caried him away against the rules of holy Scripture.

IX Marke yet something worse. Pope *Innocent* the third declareth, that *a Priest hauing many Concubines, is not therefore lapsed into irregularity, that is to say, doth not for this become vncapable to exercise the Priesthood.* Yea for Sodomy a Priest is not degraded,

Innoc. 3. Extra de Bigamis cap. Quia circa. Postulasti per sedē Apostolicam edocere si presbyteri plures Concubinas habentes bigami censeantur. Ad quod duximus

graded, as is taught by *Nauarras* the Popes Penancer. But a Priest that marieth, is foorthwith degraded, is made a publicke execration, and chased with more maledictions then the Azazel or Scapegoat, although hee haue the Apostle on his side, to protect him against the Tradition.

It is certaine that in the Church of *Rome*, to eat flesh on Goodfriday, is accounted an hundred degrees more horrible then to haunt brothell houses: and to breake the arme of an Image, is more then to breake the heads of ten liuing men. For Tradition is more religiously obserued then the Law of God.

respondendũ, quod cum irregularitatẽ non incurrerint, cum eu tanquã simplici fornicatione notatu, poterit dispensare.

Nauar. Tom. 2. cap. Ad inferendam. 23. quæst. 3. De defẽsione proximi cap. 37. sect. 15. Respondendũ est crimen Sodomia non comprehendi [in criminibus quæ irregularitatem inducunt] &c. Quia parum refert illud crimen esse grauissimũ et spurcissimũ, cũ maius sit crimẽ hæresis mentalis, & odium Dei, quorũ tamen nullũ irregularitatem inducit.

CAP.

Cap. IX.

Three reaſons wherefore Tradition is preferred before the Scripture in the Church of Rome.

THe reaſons that haue moued the Pope to exalt Tradition aboue the Scripture are three. The one is, becauſe the ſucceſſion of the Pope in the primacie of Saint *Peter* is a Tradition, which is the only prop of his dominion. And therefore it neerely concernes him to exalt Tradition, vpon which his Empire is founded. 1.

The ſecond is, becauſe Traditions depend vpon the Pope, and as hee contriued them, ſo can he alter them. But hee hath not the Scripture in his power; he cannot make another holy Scripture; nor change the Hebrew originall which the 2.

Iewes

Iewes (who are not obedient to him) doe carefully preserue; nor the Greeke Testament, which the Greeke Churches haue saued for vs. It concernes him therefore that the Traditions (whereof hee is both Maker and Master) be had in great estimation.

3. The third is, because all Traditions are gainefull to the Pope and Clergy, and serue to extoll the Papall Empire, and dignity of the Ecclesiasticks: hee and his Clergy rake vp infinite profit by Indulgences, priuate Masses, Suffrages and Masses for the deceased, Dispensations, Annates, &c. By confessions the Priests know the secrets of families, & make themselues formidable, in reseruing the participation of the chalice to themselues and Kings, they make themselues companions of Kings, and worshipfull to the people: by Transubstantiation

tion *they attribute to themselues the power of making God with words, to create their Creatour, and to haue Iesus Christ within their jurisdiction, locked vp in a Pix.* By the sacrifice of Masse, they make themselues sacrificing Priests, sacrificing Iesus Christ to his Father. By the institution of festiuall dayes, the Pope vsurpeth power in commanding al shops to be shut vp, and causeth all Sessions of iustice and Councell to be interrupted at his pleasure. By the difference of meats, he gouerneth the Markets, Kitchens, and Tables of Kings. By the canonization of Saints, hee makes his meaneſt groomes to bee worshipped by the people, and lifteth vp to heauen those that haue most faithfully serued him; and commandeth the people to inuoke such Saints as hee pleaseth. By the Sacrament of Penance, he imposeth corporall and

Gabriel Biel in Can. Miss. Lect 15 Nec voluit Deus aliquem habere potestatē ligandi vel soluendi super corpus Christi mysticū, nisi haberet potestatē super corpus Christi verū.

and pecuniary penalties & mulcts, yea upon Kings and Princes to the very whipping of them, usurpeth sway over bodies and goods, and changeth corporall punishments into pecuniary. By the Absolution of sinnes, the Priests make themselues Iudges betweene God and the sinner, and will haue God obliged to pardon a sinner, because the Priest hath pardoned him; yea in a cause where God is the partie offended, the Priest maketh himselfe judge. Whereas God in the holy Scripture giveth to Pastors power to dispense with the punishment of sinnes as far as Ecclesiasticall censure, these gallants make bold as far as the Conscience, and to the very judiciall Seat of God. By Service in Latine, the Pope retaineth the people in ignorance, and planteth among all Nations a marke of his Empire, giving them the

the Romane language to ſubdue them to the Romiſh Religion. The Diſpenſations which the Pope giveth to Princes, to marry in degrees forbidden by the word of God, doe oblige the children that ſpring from them to maintaine the Papall authority; for if that were ſhaken, it would bee doubted whether they bee legitimate or no. The power of diſ-enthroning Kings, diſpoſing of Empires, cauſing their feet to bee kiſſed by Monarks, canonizing Saints, and of releaſing ſoules out of Purgatory, are Traditions which magnifie the papall dignity, aboue all power ſpirituall or temporall that ever was on earth. Wherefore let vs not maruell that the Pope laboureth to countenance theſe Traditions, and to cruſh the Scripture, which doth but moleſt him, diſaccommodate him in his traffique, and

staggereth his whole Empire.

Hereupon the Reader that hath heard the compariſon, which our aduerſaries make of Tradition of the Romiſh Church, with the holy Scriptures (ſaying, that Tradition of the Church is more ancient, more ample, more cleare, more certaine, and of more authority over vs then the holy Scripture) will call to remembrance the example of the Ægyptians, who paſſing by long rankes of columns and pillars and by magnificall Temples, did lead the Worſhipers to a place more ſolitary and retired, where ſtood the God of the Temple; there did they ſhew them an Ape, or an Oxe, or a Cat, in honour of whom the Temple was erected, even thus doe our aduerſaries in this queſtion. After ſuch high titles and magnifications of Traditions (to the extol-

extolling of them aboue the word of God, contained in holy Scriptures) when wee come to vnmaske their vglineſſe, and offer them to fight, they preſent vs with abſurd inuentions, and ſuch as expoſe Chriſtian religion to laughter. They tell vs of Images of the Trinity in wood or ſtone. Of ſoules that broile in a fire for ſinnes pardoned. Of Indulgences for one hundred yeares. Of priuileged Altars, vpon which whoſoeuer cauſeth a Maſſe to bee ſaid, maketh choiſe of a ſoule to be releaſed out of Purgatory. Of Adoration of Images, bones, and rags. Of ſolitary Maſſes without communicants, which chant after the intention of him that payes them. Of publicke prayers and particular in an vnknowne tongue. Of maſſes for horſes. Of Ieſus Chriſt caried away by mice. Of bleſſed beads, and

Agnus

Agnus Dei, Of pilgrimages. Of the difference of meats. Of borrowed satisfactions. Of fasting and being whipt one for another. Behold their Traditions, see what is preferred before the Scripture, obserue the Lawes and documents which they balance with the Law that God himselfe hath pronounced, and with the doctrine of our redemption, which the eternall Sonne of God hath brought from Heauen, and yet is found light in comparison of these venerable Traditions; for why? because they cast into the scale a massy stone, to weet, the names of *Pope* and *Church of Rome*, which in the hearts of men growne brutish, weigh downe against God and the Scriptures.

CHAP.

CHAP. X.

That in this question, by the word Church, our Aduersaries vnderstand not the Church whereof is spoken in the Creed, but the Pope alone.

FOrasmuch as our Aduersaries doe maintaine, that the Church whereof mention is made in the Creed, is the whole body of the faithfull people, and that to this people it belongeth not to bee iudge of doubts and controuersies, it is euident that by this Church (which is said to bee soueraigne iudge and infallible) another Church is vnderstood, besides that whereof mention is made in the Creed, but as by the Church they vnderstand onely the Church of *Rome*, so by the Church of *Rome*, is vnderstood the Pope, who attributeth this soueraigne and infalli-

ble authority to himselfe. Thus do the Doctours accord, and in this manner doe apprehend it.

Salmeron the Iesuite: *seeing that the Scripture is very obscure and difficult, and cannot bee judge (for so the prouidence of God should bee annihilated, because by it alone the controuersies moued cannot bee appeased and determined) it remaineth therefore, that some certaine Iudge designed was left vnto vs. And hee is thought to bee no other then the same that ever was, to weet, the Bishop of* Rome; *for otherwise the Prouidence of God in so many ages had perished.*

Cardinall *Cajetan*: *It is most true that the authority of the vniuersall Church and of Councell, resideth principally and totally in the Pope, to determine the points of Faith.* And there againe he saith, that *the Church adoreth the Pope.*

Paschal the Pope avoucheth, that

Salm. To. 13. parte 3. disp. 10. sect. quarto cum. Cum Scriptura obscura sit & perdifficilis nec iudex esse queat: quia prouidentia Dei tolleretur, cum per eam sola lites ortæ sedari nequeant; superest ergo vt certum aliquem iudicem nobis designatum reliquerint. At hic alius non est habitus quam qui semper fuit, hoc est, Rom. Episcopus: alias enim periisset prouidentia Dei per tot secula.

Cajetan in 2. 2æ. q. 1. art. 10. Verissimum est auctoritatem Ecclesiæ vniuersalis et Concilij principaliter et totaliter residere in Papa, in determinando ea quæ sunt de fide.

that the Church of *Rome* is not subject to Councels, and that in whatsoeuer they ordaine, the Pope is alwayes excepted. Speaking thus: *They say that this is not found to bee decreed in the Councells.* To the which hee maketh this answere: *as if any Councells had prescribed any Law to the Church of Rome, when as all the Councells haue beene made, and haue taken their force by the authority of the Church of* Rome; *and in their statutes the authority of the Pope is cleerly excepted.* Who doth not perceiue that in these words, by the Church of *Rome* the Pope alone is vnderstood? for our Aduersaries deny not, but that the people, and Clergie of the Church of *Rome*, are subject to the Councells.

Extr. de Elect. cap. Significasti. Tit. 6. Absolute in Concilijs statutum non inuenit. Resp. Quasi Romana Ecclesia Concilia vlla legè præfixerint. Cum omnia Concilia per Romanam Ecclesiæ authoritatem facta sint, & ribus acceperint, et in eorum statutis Rom. Pontifex patenter excipiatur authoritas.

The Iesuite *Gregory* of *Valence* in the tirle of the seuenth booke of his Analysis: *The Pope of Rome is he in whom resideth all authority of the*

Pontifex ipse Romanus est in quo authoritas illa residet quæ in Ecclesia est ad vtilitatem

candū de omnibus omnino controversijs fidei.

Church, to iudge entirely of all doubts of the Faith.

Fide Papa nostra continetur, & ex eius vnius authoritate salus omnium pendet.

Andradius in his first booke of the defence of the Tridentine faith: *Our faith consisteth in the faith of the Pope, and vpon his authority alone dependeth all mens saluation.* Iudge whether mans saluation bee not well deriued. Whereupon hee speaks there againe, that *the authority of the Pope to decide all controuersies, is not lesse then the authority of the whole Church.* And wee haue formerly heard the Iesuite *Vasques* affirming, that the authority of the Pope is not lesse then that of the Apostles, and that hee can abrogate and cancell the Apostles commandements. In the second Session of the last Lateran Councell, these words are expresse: *Behold Iulius the Successour of Saint Peter, no lesse in authority then him.* It is true that when the Pope will, hee ioy-

Non minor est Papa ad controversias dirimendas, quā Ecclesiæ totius authoritas.

Ecce adest Divi Petri successor Iulius nō minor authoritate.

ioyneth some Prelates with him, to assist him in his decreeing. But whereas hee cals and chooseth whom hee will, these Prelates haue not authority but by him, and the Pope can enact all without them. This is that which Cardinall *Bellarmine* hath, in his third booke of the word of God, Chap. 9. *That iudge cannot bee the Scripture; therefore is it the Ecclesiasticall Prince, either alone, or with the aduice & approbation of the brother Bishops.*

Iste iudex non potest esse scriptura & ergo. Igitur Princeps Ecclesiasticus, vel solus vel cum consilio et assensu coepiscoporum.

For so our Aduersaries doe ioyntly hold, that when the Pope iudgeth in the Apostolicke chaire, and as Pope, his sole opinion and decree is as firme and certaine, as if a Councell had voted vpon it.

And to remoue all doubt, our aduersaries blush not openly to affirme, that by this word *Church*, the *Pope* is to bee vnderstood. *Gregory* of *Valence* the Iesuite after hauing

Greg. de Valens. Tom. 2. in Thom. 2. Qu. 1. 7. 1. punct. 5. §. 1. 6

Plena authoritatem plenè in Romano Pontifice, & residere, qui scilicet de fidei et morum controversiis ad universalem Ecclesiam pertinentibus, vel per se vel cum generali Concilio sufficienter constituat. Iam igitur quia dicimus propositionem Ecclesia esse conditionem necessariam ad assensum fidei, nomine Ecclesia intelligimus eius caput, id est, Romanum Pontificem per se, vel una cum Concilio.

ving said, that the full authority of iudging controuersies of the faith and manners, which concerne the vniuersall Church, doth plenarily reside in the Pope of *Rome* Christs Vicar, hee addeth: *Now therefore when wee say, that the Proposition of the Church is a condition necessary, to oblige the Faith to one agreement, by this word* Church *wee vnderstand her head, which is to say, the Pope of Rome, either alone, or with the Councell.* For hee is not of opinion that the Councell bee necessarily required.

Bellarmine expoundeth it thus, in his second booke of the Councels, Chap. 19. *The Pope* (saith hee) *ought to speake it to the Church, that is to say, to himselfe.* And Pope *Innocent* the third, in his Chapter *Novit extra de iudicijs*, attributeth to himselfe the taking notice of a difference betweene *Philip* the second surnamed *Augustus* King of *France*, and

John

John King of *England*, for it is written, *tell it to the Church*. Now S. *Peter* was one of those to whom Iesus Christ spake, *Tell it to the Church*: was this Apostle able to diuine that Iesus Christ vnderstood, *Tell it to thy selfe?* and that Iesus Christ would haue the party complainant to be iudge? see then the Church (which is a word that signifieth an assembly) reduced to one man. And the sense of this Article of the Creed, *I beleeue the Church* shall bee, *I beleeue the Pope*, who sometimes cals himselfe god, sometimes Iesus Christ, and sometimes the Church; so he shall bee Bridegroome and Spouse; and one man shal cal himselfe an assembly.

And tell me to what purpose are Councels assembled, so long and so painfull, seeing nothing is to bee done, but to consult the Papall Oracle, which in one instant can de-

cide al controversies without possibilitie of erring, seeing (I say) that in one man wee haue the vniversall Church, that the Councell can doe nothing without the Pope, and that the Pope can doe all, and judge of all without the Councell? Whereupon *Bellarmine* affirmeth with all the Doctors, that *the Infallibilitie of a Councell is not in the assembly of the Counsellers, nor in the Councell of Bishops, but in the Pope alone*; and yet in the meane time the Popes themselues never appeare not in the Councels.

Bellar. lib. 4. de Roman. Pontifice, ca. 2. Sect. videntur. Ipsa infallibilitatem non esse in cœtu consiliariorum, vel in concilio Episcoporum, sed in solo Pontifice.

This Advertisment was very necessary, to the end that the Reader might know, that as by the authoritie of the Church, is understood the authoritie of the Pope; so by Traditions of the Church, nothing is understood but the Ordinances made or approoved by the Pope: for they subsist not but by his authoritie

thoritie; and though they haue passed through a Councell, yet the Pope can change & abolish them, and institute new in their stead, without wayting for a Councell. For should he haue lesse authoritie over Traditions then over the holy Scripture, wherein he can alter the Ordinances, and Institutions of our Lord? He can dispense against the Apostle, should not he be able to dispense against a Councell, or against the custome which hath authorised a Tradition? It is the same that *Andradius* expresly teacheth, in the second Booke of his Defence of the Tridentine Faith: *Those* (saith hee) *erre not who affirme that sometimes the Popes in their lawes can dispence contrary to that of S. Paul, and the foure first Councels*, which are the universall Councels most ancient, of greatest authority, and *which Pope Gregory the first equalleth to the foure*

Liquet minime eos errasse qui dicunt Romanos Pontifices posse nonnunquam in legibus dispensare a Paulo et a primis quatuor Concilijs

Greg. 1. lib. 1. Epist. 24.

foure Evangelists. Pope *Gelasius* speakes the same: for in his Tome of the Bond of an Anathema, disputing against one of the foure first Councells, to wit, against that of *Chalcedon*, where there were sixe hundred and thirty Bishops, he urgeth thus, *The Apostolicall Seat alone dissanulleth that which a Synodall Assembly thought to haue vsurped against Order.* The subject of his choler against this so famous and honourable assembly was, for that in this Councell is framed a Canon, ordaining that the Bishop of Constantinople should be equall to the Bishop of Rome in all things, and that hee should haue the same preheminences.

Quod refutauit sedes Apostolica habere non potuit firmitatem, & sola rescindit qd prater ordinē congregatio Synodica putauerit vsurpandum.

CHAP.

CHAP. XI.

Of what ſort, how weake, and how vncertaine the foundations are wherein Traditions of the Romiſh Church are built: and of the three maximes that ſerue for their defence and prop.

THe Traditions of the Church of Rome are of ſo great a number, that a meere Catalogue of them would furniſh out a large volume. The whole rabble of them hath theſe three maximes for their foundation.

1. That the Pope is Succeſſor to St. *Peter*, in the charge of Head of the vniverſall Church.

2. Secondly, that the Pope cannot erre in the faith.

3. That the Apoſtles haue not ſet downe in writing all that they did teach by word of mouth.

Hee that will comprehend the nature of theſe maximes, ſhal know that

that they evert the Christian faith, and consume all Religion into smoke: for if the Maximes whereon all Papistry is founded, and all the body of Romish Traditions, bee imaginary maximes and purely humane, (not to giue a worse phrase) it is impossible that the Religion which is built thereupon can haue the least tittle of assurance.

The first maxime that layeth downe *the Pope to bee Saint Peters Successor, in the charge of Head of the Universall Church*, is destitute of all testimony of Gods Word; and our Adversaries to vphold it, produce nothing but humane testimonies. Whence it followeth, that it is not an Article of the Christian Faith, and that it cannot be beleeved for a certaintie of faith; for the Christian faith is grounded upon the Word of God: *Faith commeth by hearing*,

hearing, and hearing by the Word of God, Rom. 10. 17.

But the Church of Rome giveth this maxime not onely for an Article of Faith, but also for a foundation of all the other Articles of faith, and of the whole Religion. For in the Church of Rome, the Popes authoritie is planted to be a foundation of the Church, and of all the doctrine of salvation, to the very subjecting of the Scripture (that is to say, the word of God) to his authoritie: and to cause that the authoritie of the Scripture depend vpon the opinion of the Church of Rome; and all this by vertue of that pretended Succession to *S. Peter*. Briefly, our Adversaries make all Christian Religion to hang vpon this poynt: as *Bellarmine* acknowledgeth, at the entrance of the Preface in his Books of the Pope, speaking thus: *To say*

in

Etenim de quo re agitur cum de primatu Pontificis agitur? breuissime dicam, de summa rei christianæ. id enim quæritur, debeatne Ecclesia diutius consistere, an vero dissolui & euanescere.

Obseruandũ est tertio, licet forte nõ sit de iure diuino, Romanũ Pontificẽ vt Romanum Pontificem Petro succedere, tamen id ad fidem Catholicam pertinere. Nã cum est idem aliquod esse de fide, et esse de iure diuino. Nec enim de iure diuino fuit vt Paulus haberet penulã; est tamen hoc ipsum de fide, Paulum habuisse

in a word, when mention is made of the Popes supremacy, the summe of all Christianitie is at stake: for the question is, whether the Church ought to subsist any longer, or whether it must bee dissolued and fall. Thereunto doe all the Controuersies referre, and all the Traditions ayme at the profit and greatnesse of the Pope; yet the same Cardinall at the 12. chap. of the second Booke of the Pope, acknowledgeth, that *the Scripture-maketh no mention of the Popes succession in the place of Saint Peter, and that this poynt is not* jure divino. Nevertheless hee affirmeth that this succession, though it bee not *jure divino*, leaueth not to appertaine to the Catholick faith; In the same manner as the Catholicke faith beleeueth, that Saint *Paul* had a Friers weed, though that were not *jure divino*, and that God had not commanded any thing to that purpose.

Hence

Hence it is manifest, that all the diuine doctrine is founded vpon a plaine humane Tradition, to weet, a Tradition vnwritten, *That God hath ordained the Pope of Rome for Successour in the Primacy of Saint Peter.* Thus you see Tradition grounded vpon tradition, that is, vpon it selfe: and this infinite Masse of traditions is founded vpon a Tradition that is no more *jure diuino*, then Saint *Pauls* weed, whereof never was any diuine Testimony extant.

pontificem. Etsi autem Romanum Pontificem succedere Petro nõ habeatur expresse in scripturis, &c.

I will not at this time enter into proofes of the falsity of this matter, which wee haue handled in diuers places, especially in my booke that went before, and shewed the vntruths by aboundance of reason and authority drawne from antiquity. I say but this, that the ancient Bishops of *Rome* were called Successours of Saint *Peter*, in the Bish-

Bishopricke only of the Citie of *Rome*; but not in the Apostleship, nor in the goverment of the vniuersall Church. Iust as the Bishops of *Ierusalem* were called Successors of Saint *Iames*, and those of *Antioch* of Saint *Peter*, and those of *Ephesus* of Saint *Paul* and of Saint *Iohn*: not in the Apostleship, but in the Bishopricke of the townes, wherein these Apostles had planted the Church. Our adversaries produce not any example or passage of the ancient Church, whereby it may appeare, that ever the Bishops of *Rome* attributed any authority to themselues, over the Churches that are out of the Romane Empire.

I say also, that when the Bishop of *Rome* was heretofore Successor to Saint Peter, in place of head of the Church, so it was that the heresies which infected this seat (as our adver-

adverſaries themſelues doe confeſſe, and the Popes complaine of it) and the Schiſmes which haue rent it, (there hauing beene two Popes at once, ſometimes three at the ſame inſtant, proſecuting one the other to extremity, and calling one the other Antichriſt) did long ſince breake the chaine of this ſucceſſion. In which Schiſmes ordinarily the moſt vicious and moſt cunning caried it; and hee excluded his adverſary, who had the favour of thoſe Emperours and Kings on whom the fortune of warre did ſmile. This continued ſtraine of ſucceſſion, not being poſſibly knowen, but by the multitude of Hiſtories and Authors, both Greeke and Latine (who very often jarre among themſelues, ſo far as not to agree vpon the next Succeſſours to Saint *Peter*) it is impoſſible that the people ſhould know

any thing in this succession, or should haue any assurance hereof, but by the Testimony of those, who brag of it and liue by it.

Moreover, our aduersaries doe confesse, that the Pope and church of *Rome* may erre in the question *de facto*. Now these questions, to weet, *whether Saint* Peter *hath left the Bishop of* Rome *Successour of his Apostleship, or of his Supremacy; and whether this succession hath not beene interrupted by Schismes and heresies*, are questions *de facto*, and consequently of the nature of those, wherein our aduersaries hold, that the Church of Rome may erre. And the proofes which our aduersaries bring forth are drawne, from books which their selues conuince of falsity, and from such fragments as for the most part are suppositious.

I forbeare to censure any further the

the certainty of Romish traditions, seeing they are all founded vpon one Maxime, which is, a Tradition humane, not vpheld by any Ordinance of God; a Tradition which is not an Article of the Christian faith, yet at this time is put downe for the ground of Faith; a Tradition which is of the nature of those wherein our aduersaries confesse, that the Church may erre; a Tradition whereof the people can haue no certainty nor knowledge, but by bookes, both Greeke and Latine of infinite length, wherein they vnderstand nothing, and by the Testimony of those especially who propose it, that is to say, the Popes, who receiuing not the Scripture for Iudge, cal themselues supreme Iudges and infallible in all controuersies, more especially in that wherein is pleaded their succession, and their owne pro-

per authority and infallibility.

Now it is an easie matter, to guesse, at what the proceedings of the Enemy of our saluation doe levell. Their butt & scope is to distill (as it were) all Religion into a vapour, and to make it depend vpon presuppositions, not only vaine and vncertaine, but also false and imaginary: as he that should beare vp an obeliske vpon a smal feskue. When some demand, *Wherefore is it behouefull to receiue Traditions?* the answere is, *because the Pope hath ordained it.* Againe, if it be demanded, *whence commeth this authority of the Pope?* it is answered, *Because Saint* Peter *dying hath left the Bishop of* Rome *Successour of his Supremacy, over the Church of the whole world.* Moreouer when it is asked, *Can you produce any Ordinance of God for this succession; for this point being estated by you, for the foundation of the Church, and*

and of all the Christian faith, it is not credible that God hath ordained nothing of it? there they ſtand caught by the noſe, not vttering one ſyllable of the word of God, and doe confeſſe, that this ſucceſſion is not *Iure diuino*, nor by the Ordinance of God. Only the Popes will bee therein beleeued, and call themſelues ſupreme and abſolute, in a caſe wherein they are ſo much intereſſed, and wherein it is diſputed of their ſucceſſion and authority. Thus you may ſee all the *Ius diuinum* founded vpon a point which is not *Iure diuino*; and all the diuine doctrine founded vpon humane Tradition, yea vpon humane Teſtimony, the moſt vncertaine of all, for the certainty of the Popes ſucceſſion is founded vpon the Teſtimony and authority of the Pope himſelfe, who is party in this cauſe, and who by this Tradition ru-

leth and vpholdeth his Empire.

Nay, they doe worse, they make not onely these Traditions, but the very authority of the holy Scripture, to depend vpon this Tradition. Let it bee demanded, wherefore ought we to beleeue that God hath created man after his owne Image, that he hath giuen his Law to *Moses* in two Tables, and that the Sonne of God hath taken flesh in the wombe of the blessed Virgine, and is dead for vs? It is answered, that this is to be beleeued, because it is written in the holy Scripture that God hath inspired his Prophets and Apostles. Againe let it bee asked, wherefore ought the holy Scriptures to bee beleeued, and why are wee obliged to put our faith therein? The answere is, *Because the Church of Rome hath so ordained it, which hath this authority by vertue of her succession in the*

Basiliensis Concilij appendix Ecclesiæ Romanæ sic loquitur: Quod autem verum sores

Supremacy of Saint Peter. But vpon this question, haue you any commandement from God? they answere, the holy Scripture indeed speaks nothing of it, but the church of *Rome* is supreme Iudge and hath more authority over vs then the Scripture. Nevertheleſſe in this point it is diſputed of the authority of the Church of *Rome*, wherein it is no reaſonable thing that ſhee ſhould bee Iudge, much leſſe to aſſigne her ſelfe Iudge aboue the Scripture.

Christi Euangelium, quamuis ſcito poſſitis, niſi illud vobis patefeciſſem? Audiſtis nõnullos ex Apoſtolis ſcripſiſſe Euangelia, Sed quoniam quatuor duntaxat approbavi, illa ve Euangelia veneramini, alia reſpuatis.

Doe but obſerue what becommeth of all Chriſtian Religion in the account of theſe Merchants. Their will is that God ſhould bee beleeued, becauſe men ordained it, and that the diuine truth ſhould haue no other foundation, then the evidence and authority of lying men, yea ſuch as will bee Iudges in their owne cauſe, and who hauing

invented a thousand Traditions (all tending to their profit) hold them all vp by one Tradition alone, which hath no other foundation then their owne authority. There is no such pernicious stratageme to pervert the Christian Religion, as to confound the things that are certaine by vncertaine proofes, to plead humane Tradition for their highest and concluding principle, and to order that the Christian faith should haue a Maxime that is no Articie of faith, and is vpheld by no other authority then of those that publish it, and such as by this Maxime enrich themselues, and build them vp an Empire on the earth: yea all the Churches in the world (except the Romish) doe reject this Maxime, and laugh at this succession, as a story contradicted by all antiquity, and especially by al the Bishops of

of *Rome*; who whilſt the Romane Empire was in floriſhing eſtate, never intermedled in any affaire beyond the limits of that Empire; as I haue proued at large in my firſt Treatiſe.

The ſecond Maxime is of the ſame nature, and dependeth vpon the firſt. Our adverſaries (to maintaine all their Traditions) ſay that *the Pope cannot erre in the Faith*, and that likewiſe, by vertue of the ſame ſucceſſion. For they will haue the Pope Succeſſour not only of the power of Saint *Peter*, but alſo of his infallibility. 2.

Now if the Pope ſhould be Succeſſour of the Supremacy of Saint *Peter*, it followeth not thereupon that the Pope cannot erre; for hee that is Succeſſour of the charge of another, is not therefore Succeſſor of his vertue. The Doctors that haue ſucceeded in the chaire of *Moſes*,

Moses, haue often corrupted the Law of *Moses*, and haue caused the people to depart out of the way, and to stumble at the Law, *Malach.* 2.8. And the Scribes and Pharisees that were in the Chaire of *Moses*, taught that Iesus Christ was a Seducer. And wee haue formerly seene diuers Popes condemned for heresie and impiety by the Councels, and many Popes complaining of their Predecessours heresies. And seeing that our aduersaries confesse that there haue beene multitudes of profane Popes and of infamous life, it is hard to beleeue that hee which is not Successour of the good life, and of the vertues of Saint *Peter*, can be Successour infallible of his purity in the Faith. For if the wicked doctrine of the Leaders of the Church bring in errours, their vngodly life bringeth in profaneneſſe and Atheiſme

theiſme; and as the Canon *Si Papa* hath it in the 40. diſtinction, it caſteth headlong innumerable troopes of people into hell, it expoſeth the Chriſtian Religion vnto Scandall, and bringeth errours into the very Faith. It being the cuſtome of lewd Paſtors to change the doctrine, for the better accommodation of their vices, and to make it ſerue their avarice and ambition. Let Saint *Peter* preaching the Goſpell bee compared with the Pope that preacheth not at all; Saint *Peter* going on bare foot, with the Pope carried vpon Princes ſhoulders; Saint *Peter* not ſuffering *Cornelius* to worſhip him, *Act.* 10. with the Pope expecting himſelfe to bee adored, and that Kings ſhould kiſſe his feet; Saint *Peter* reprehending *Simon Magus* for holding the gift of God purchaſable with money, *Act.* 8. 20. *Lib. Sacram. ceremon. ſect. 3. c. 1. & 3.*

With

With the Pope drayning ſo much money to himſelfe by Abſolutions, Diſpenſations, Indulgences, Annates, Archiepiſcopall roabes, &c. Saint *Peter* recommending chaſtity to women, 1. *Pet.*3. With the Pope ſuffering whoredome, and eſtabliſhing brothell houſes publickly at *Rome*; Saint *Peter* that was married, *Marke.* 1.30. With the Pope forbidding the Clergy to liue in ſtate of matrimony; S. *Peter* who in his ſecond Epiſtle, *Chap.*1. Exhorteth the faithfull to bee attentiue to the word of the Prophets, With the Pope not allowing the reading of Scripture; Saint *Peter* writing to all the faithfull, and commanding them to obey their Kings, 1 *Pet.* 2. 3. and 14. With the Pope exempting the Clergy from ſubjection to their Kings; Saint *Peter* making no mention in his Epiſtles of invocation

tion of Saints, of adoration of Images, of Reliques, of Purgatory, of Indulgences, of the Treasure of the Church, of *Limbus*, of the Service in an unknowne tongue, of his Supremacie, nor usurping any title to himselfe, that was not common to the other Apostles, with the *Pope*, who teacheth all these things, and in his Bulls attributeth to himselfe such titles as Saint *Peter* never admitted of in his Epistles; then may it easily be conjectured what little modicum of assurance there is, that the Pope cannot degenerate from the puritie of Saint *Peter*, nor be alienated from his doctrine.

And note, that although Saint *Peter* was exempted from errour, by the continuall assistance of the Spirit of God, which Iesus Christ had promised to the Apostles, nevertheless neither hee, nor any Apostle

poſtle vſed this arrogant language, vaunting of their impoſſibilitie to erre. As the Pope is the onely Chriſtian Prelate which maketh himſelfe to be called God, ſo is he the onely creature which qualifieth himſelfe with Infallibilitie, to the end to make him reſemble God. Imitating heerein the falſe Doctors who taught the Iewes to ſay: *The Law ſhall not periſh from the Prieſt, nor the Counſell from the Wiſe, nor the Word from the Prophet.* Iere. 18. 18.

It is not requiſite to proove this Maxime any further, *That the Biſhop of Rome cannot erre in the Faith*, to bee falſe and contradicted (in the experience of ſo many ages) by ſo many holy Doctors, who haue ſo often condemned the Biſhops of Rome; by ſo many Councels, damning the Romiſh Church, and the Biſhop of Rome for error and hereſie; by the teſtimony of numbers

bers of our adverſaries, who reject this Maxime; and by the confeſſion of the Popes themſelues. This hath beene amply prooved in my firſt Treatiſe.

Vpon which ſo falſe a Maxime, are grounded all Traditions of the church of Rome, as a multitude of flies ſitting vpon a floating planke; or a number of Chymera's hanging at a ſpiders thread, which breaketh at a blaſt. It is their plaiſter for all evill. They make new Articles of faith moſt gainfull to his Holineſſe. Idolatry, Merchandiſe, tyranny, corruption of the benefit and nature of Ieſus Chriſt is eſtabliſhed. And in concluſion they pay us with this maxime, that the Church cannot erre; and by the Church they underſtand the Romiſh; and by the Romiſh Church the Pope of Rome. Thus the Romiſh Church forbiddeth all ſorts of

of errours by an errour, in saying, *I cannot erre*, supplying with presumption that which is wanting in reason. Shee is exempted from giving reason of her doctrine, for shee her selfe judgeth that she hath reason. Such an errour is the worst of all; for by this meanes a man becommeth Iudge of the Word of God, and maketh Religion to depend upon his will. And hee that saith, *I cannot erre*, will never reforme his errour, nor subiect himselfe to any rule; for he beleeveth himselfe to be the Rule. How shall he be raised vp, who beleeveth hee cannot fall?

3. The third Maxime whereon our adversaries ground their Traditions, hath no more certaintie, then the other two precedent. They presuppose without proofe, that *Iesus Christ and the Apostles haue spoken many things which they did not commit*

commit to writing. Vpon this presupposition they build another, the most inconsiderate and unreasonable that can bee. For they would haue it beleeved, that those things which the Apostles did not set downe in writing, are the Traditions of the Romish Church at this time; and therefore conclude, that when Iesus Christ spake severally and apart to his Disciples, he conferred with them about the service of Images, and adoration of Reliques, about Indulgences and superaboundant satisfactions of the Saints, which the Pope ought to locke up in his Treasury; about Invocation of Saints, about the crowning of his Mother in the dignitie of Queene of heaven, and of the Angels; about private Masses, the Communion vnder one kind, blessed Beades, & *Agnus Dei*, &c. This is a daring conjecture,

whereon if the faith of the faithfull bee founded, all Religion shall consist of supposition: and the Pope shall haue good recreation to invent Traditions which shal turne to his profit; for such conjectures are taken for Oracles, and layd downe for a foundation of the Christian faith.

But they are ashamed of this, and contradict themselues: for knowing that these Traditions are new Inventions, they speake freely that neither Christ nor the Apostles haue taught all, either by mouth or by writing, and that the Popes from time to time haue added many doctrines essentiall and necessary, reserving to themselues the power of altering that which God hath cõmanded in the Scripture, of adding to the Creed, of dispensing against the Apostle, and of establishing new Articles of faith,

faith, as we haue shewed by multitudes of proofes, & by the practise of the church of Rome. So as now wee are not to consider what doctrines haue been taught from the mouth of the Apostles, but it is endeavoured to make us receiue all the Traditions which the Popes haue added, not onely to the Scriptures, but also to the preaching of the Apostles, for inviolable lawes and infallible rules.

Our adversaries then come back to this, that the Church of Rome cannot erre in her Traditions, for shee cannot erre in this Tradition, that *shee cannot erre*. They would haue us beleeue the Tradition of the Romish Church, because the Tradition of that Church hath so ordained it. So as this third Maxime leadeth vs backe to the second, which holdeth, that *the Pope cannot erre*: and this Maxime that

the Pope cannot erre, leadeth us to the first, that is to say, to the Succession of Saint *Peter*, (wherof God ordained nothing) from whence they haue made this infallibilitie to spring forth.

It is lamentable to heare, how they speake of the antiquitie of their Traditions, yea, when they be fresh and moderne. They heard their fathers say, that they heard from others, and they againe from others, that the Apostles haue taught these things by mouth onely, and did disperse them amongst some few. Thus they make a brittle cord which bindeth not the consciences, and their beleefe striving to rove backe through fifteene or sixteene ages, wherein they see not one jot, is lost in the way; in stead of beginning at the fountaine, to wit, at Iesus Christ and his Apostles, and to learne in their writings that

that which they haue taught: for, a Commandement of the Lord, or of the Apoſtles, had in one word freed them from all doubt and difficultie.

CHAP. XII.

That our Adverſaries alledging the Scripture doe contradict themſelues, and alledge Scripture for Traditions in generall without touching the particulars, wherein they finde the Scripture contrary.

IT is the propertie of lying to ſay and unſay, involving it ſelfe in contradictions. Our adverſaries build the authoritie of the Scripture upon the Tradition of the Church: and then contradicting themſelues, they labour to ground Tradition vpon the teſtimony of Scripture.

Their custome is to alledge Scripture, not to defend every one of their Traditions in particular; but they endeavour to proove in general, that the Scripture speaketh of Traditions, & approveth them. Presupposing without proofe, that the traditions whereof the Scripture maketh mention, are those which in our times are received by the Church of Rome, and whereof the body of Papistry is compounded.

And herein they doe wisely. For what should they find in the scripture, that may be of use to uphold so many new inventions? unlesse perhaps they would ground the abridgement of the cup upon the words of our Saviour, *Drinke ye all of it.* And upon the words of Saint *Paul* writing to the people of Corinth, *Let a man examine himselfe, and so let him eat of that Bread, and drinke of that Cup.* As likewise, *We*

Math. 26. 27

1 Cor. 11. 28 & chap. 10. 17.

all

are all partakers of one and the same Bread, and one and the same Cup, according to the vulgar translation.

Or they would ground the single life of Priests and Bishops vpon the Apostles Commandement, wherein he chargeth *a Bishop to bee husband of one wife, having his children in subjection with all gravity*: as also, *If they cannot contain, let them marry: for it is better to marry then to burne.* 1 Tim. 3. ver. 2. & 4. 1 Cor. 7.9.

Or Invocation of Saints, vpon the words of *Solomon*, that *God onely knoweth the hearts of men*. And vpon those of Saint *Paul*, *How shall they call vpon him in whom they haue not beleeved?* And vpon those words of Iesus Christ, *When yee pray, say, Our Father which art in heauen, &c.* Luk. 11. 2. 2 Chro. 6. 30 Rom. 10. 14.

Or priuate Masses and without Communicants, upon this reason that Saint *Paul* calleth the holy

1 Cor. 10. 16 Supper *A Communion.* And upon this that Ieſus Chriſt giving bread to his diſciples, hath ſaid, *Take, eat:* for in their ſolitary Maſſes, no man aſſiſteth, to whom the Prieſt may ſay, *Take.*

Or the power of the Pope to depoſe Kings, and to make them kiſſe his feet, upon theſe ſentences
1 Pet. 2. 17. of the Apoſtles, *Feare God, Honour*
Rom. 13. 1. *the King:* and vpon this, *Let every man bee ſubiect to ſuperiour powers:* and vpon the example of Ieſus Chriſt, who payed tribute, and waſhed his Apoſtles feet.

Or Service and Prayers in a ſtrange language, upon that which
1 Cor. 14. 9. & 19. the Apoſtle ſpeaketh: *Except you vtter by the tongue words eaſie to bee vnderſtood, how ſhall it be knowen what is ſpoken? for yee ſhall ſpeake into the ayre.* And, *I had rather ſpeake in the Church fiue words with my vnderſtanding, then ten thouſand in an vnknowne tongue.*

Or

Or difference of meates, upon that which the Apoſtle ſayth: *If any of them that beleeve not, invite you to a feaſt, and ye be diſpoſed to goe, whatſoever is ſet before you, eate, asking no queſtion for conſcience ſake.* And upon that which the ſame Apoſtle calleth the inſtructions of thoſe that ſayd, (*touch not, taſt not, handle not,*) humane Commandements and doctrines, although they were made for devotion, and to ſubdue the fleſh, as he hath it in the 2 *chap.* to the *Coloſ.* 21, 22, 23. 1 Cor. 10. 27

Or merite of workes of condignity as they are called, or of equivalence and congruity, upon the words of our Saviour, *When you ſhall have done all that is commanded you, ſay, we are vnprofitable ſervants.* Luk. 17. 10.

Or workes of ſupererogation not commanded, upon the ſumme of the Law, which inioyneth to love God with all the heart, and with

with all the ſtrength. For in theſe words is commanded all the good that man can doe, and upon that where Saint *Paul* in the 4. to the *Phil.*8. chargeth us to addict our ſelves to all things commendable and vertuous, whereupon it followeth that if the works of ſupererrogation are vertuous and praiſe worthy, they are commanded, and upon this that the perfection of the Angels doth conſiſt in obeying the Commaundement of God, *Pſal.*103.20. and not to doe more then he hath commanded.

Or borrowed ſatisfactions, upon that which the Apoſtle teſtifieth, that every man ſhall carry his owne burthen, *Galat.*6.5. and that every man ſhall receiue his owne proper reward, according to his owne labour. 1 *Cor.*3.8.

Or offerings of Prieſts, in making ſacrifices for the living and

the

the dead, upon that which Iesus Christ hath sayd, *Doe this in remembrance of me*: which is the place for proofe thereof, that the Counsell of Trent in the 22. session wil have to be received of every man, under paine of an *Anathema*.

Or festivall play dayes, upon the commandement of God speaking: *sixe dayes shalt thou labour*. Exod. 20. 9.

Or the power of the Pope to set at liberty under ground, and to give Indulgences to the dead, upon that which Iesus Christ sayth, *Whatsoever yee shall bind and loose on earth, &c.* Matth. 18. 18

Or cases reserved to the Pope, upon the words of our Saviour uttered to all the Apostles, *Whose sinnes soever yee shall pardon they shall be pardoned.* Iohn 20. 23.

Or images of the Almighty upon that which God discoursing to the People of Israel, giveth the reason

reason why in speaking to them from heaven he suffered none to
Deut.4.23. see any image or resemblance: *For feare* (sayth hee) *Lest yee might forget the Covenant which he made with you, and make you a graven image, or the likenesse of any thing male or female.*

Or establishing of brothell-houses at Rome by the authority of his holinesse, vpon the commandement,
Deut.4.13. *Thou shalt not commit adultery.*

Or the doctrine of the Councell of Trent, affirming in the fift Session that covetousnesse is no sinne, upon the law of God, speaking,
Deut.5.21. *Thou shalt not covet*: and upon the testimony of the Apostle, saying, that he hath learnt out of the law,
Rom.7.7. that *covetousnesse is sinne.*

Or forbidding the People to read the Scripture, upon that which
Apoc.1.3. is written in the *Apocal. Blessed is he that readeth, and they that heare the words*

words of this prophecy; and upon the example of *the people of Berea who searched the Scriptures daily*; and upon the commandement made to *Kings, to reade carefully the booke of the law of God.* Acts 17.11. Deut. 17.18.

Or ſwearing by reliques, upon the commandement of God: *Thou ſhalt feare the Eternall, and ſweare by his name.* Deut. 10.20.

Or Purgatory, upon that which the Lord ſayd unto the Thiefe upon the Croſſe: *Thou ſhalt be with me this day in Paradiſe*; and upon the example of *Lazarus*, whoſe ſoule was carried by the Angells into *Abrahams* boſome imediately after his death; and upon the Apoſtle Saint *Iohn*, ſpeaking, *That the blood of Ieſus Chriſt purgeth us from all ſin.* Luk. 23.43. Luk. 17.22. 1 Iohn 1.7.

Or the ſacrifice of the body of Ieſus Chriſt in the Maſſe, upon that which the Apoſtle to the Hebrews (ſpeaking of the ſacrifice of the

the death of Iesus Christ made upon the Crosse) declareth, that *We are sanctified through the offering of the body of Iesus Christ once for all,* and that *Iesus Christ offereth not himselfe often: for as it is ordained for all men to dye once, so Christ hath beene offered once to take away our sinnes,* making the sacrifice of Iesus Christ no more reiterable then the death of men.

Hebr. 10.10 & 14.

Hebr. 9.25. & 26.

Without all doubt if contrariety to the Scripture can give authority to the Romish Traditions, these traditions which I have specified, ought to bee of great authority.

Yea to summe up all, our adversaries are too licencious and rash in their conjectures, and I cannot conceave that they beleeve it themselves, when they would have vs to beleeve, that Iesus Christ speaking in private with his Disciples, did

did conferre about the ſervice of Images, and great Pardons to bee made by the Pope, of Chaplets, and Bleſſed-beads, of leſſening the torment of Soules in Purgatory by Maſſes and Indulgences, &c. To what may this tend but to expoſe Ieſus Chriſt to laughter? or to delight themſelves in faining matters without proofe? and to allure thoſe that will bee deluded, to beleeve things that are incredible? for ſuch kind of preſuppoſitions worke their effect, according as he is awed that propounderh them.

CHAP. XIII.

That our adverſaries to diſtinguiſh the good Traditions from the bad, doe give vs a Plea wherein they wholly convict themſelves.

TO diſcerne the good Traditions from the bad, our adverſaries

saries lay downe certaine Pleas which wee hold fit to have strictly examined. They say that the Traditions ought to bee both receaved and beleeved to be divine, which have alwaies beene approoved by the vniuersall Church, as *Vincentius Lyrinensis* confirmeth it, allowing that to bee received for truth which hath ever beene beleeved wholly and by all; and Saint *Augustine in his Epistle.* 118. *If the Church throughout the world observe any thing it is a distracted impudence to dispute whether it ought to be so or no*; and in his 4. Booke against the Donatists *Chapter* 4. *That which the universall Church holdeth, and hath not beene instituted by Councells, but ever maintained, is to bee beleeved in all just reason, not to have beene ordained by other power then the Apostolique Authority.*

Si quid horum tota per orbē frequentat Ecclesia, hoc quin ita faciendū sit disputare insolentissima insania est

Quod universa tenet Ecclesia, nec Cōciliis institutū, sed semper retentū, non nisi auctoritate Apostolica traditū certissimè creditur.

Now

Now though these passages of Saint *Augustine* bee unseasonably alledged, because they speake of customes not necessary to salvation, & indifferent in their nature, or of opinions without the knowledge wherof a man may be saved, as we shall hereafter discover: yet I say that by this Plea, the Traditions of the Church of Rome doe fall to the ground, and are not currant or receiueable: for it is easie to prove, that they have not beene received from the beginning by the Catholike Church.

1. Purgatory

How is it that Purgatory (which is by interpretation, a subterraneall fire, where the soules of the faithfull are purged by torment) could be beleeved in the ancient church: seeing that a great part of the Fathers did beleeve, that the soules could not be tormented without the bodies? And that the Masse

prayeth for ſoules that ſleepe in a peaceable reſt: it being a cleere caſe that when this piece was patched to the Canon of the Maſſe, the Church of Rome did not beleeve that the ſoules of the faithfull were tortured in a fire. Pope *Gregorie* the 1. in his *Dialogues*, ſcateth Purgatory in the ſmoake of baths, and in the wind; for this underground fire was not yet deviſed: and yet this time was ſo far advanced as to the yeere 590. of our Lord.

2. Invocatiõ of Saints.

Invocation of Sts. was unknown under the three firſt ages of the Chriſtian Church, and more then halfe of the fourth. Cardinall *Bella.* in his third booke of worſhipping Saints, *Chap.9.* ſaith, that *When the holy Scriptures were written, the cuſtome was not yet to make vowes to Saints.* Which is as much to ſay in plaine termes, that about the Apoſtles

5. *Praterea. Cùm ſcriberentur ſcripturæ ſanctæ, nondùm cœperat uſus votendi ſanctis.*

poſtles time, Saints were not called on, nor did the Apoſtles (who ſurvived the Virgin *Mary*) addreſſe their vowes unto her. And Cardinall *Perron* (to whom this commendation is due, to be the beſt verſed in the ſtudy of the Fathers) confeſſeth freely, that in the Authors neereſt approching to the Apoſtles time, there appeareth no trace of this cuſtome of invoking Saints. Yea, he acknowledgeth that then when S. *Auguſtine* wrote, (which was ſome 420. yeeres after the birth of our Saviour) the doctrine of thoſe which hold that the Saints know not the occurrences of things acted here below, was not condemned, and that the Church had not yet made a deciſion thereupon: and indeed all that our Adverſaries alledge out of the Fathers of the three firſt ages, and more then halfe the fourth upon

Du Perron cõte le Roy de la Grand' Bretagne, Pag. 1033. *Et quant aux autheurs plus proches du ſiecle Apoſtolique, encore qu'il ne s'y trouue pas de veſtiges de ceſte couſtume, &c. Pag. 994. Quelquant particuliers croyoient que les ames des fideles n'auoient point la viſion de Dieu auant le iugement final, &c. L'Egliſe n'auoit point encore prononcé la deciſion là deſſus.*

on this question, are passages serving to prove that the Saints pray for us, which is a point that willingly wee condiscend unto; but not to prove it behovefull for us to invoke the Saints, nor to allow them a religious service.

3. Maccabees

The approbation of the bookes of *Maccabees* (amongst other books Divine and Canonicall) is inserted by our Adversaries, in their unwritten Traditions. Yet this is not a Tradition received from the beginning by all the Catholike Church: the Councell of *Laodicea* rejecteth them: and *Meliton* Bishop of *Sardius*, neere the time of the Apostles: and *Origen*: and *Tertullian*: and *Eusebius*: and *Athanasius*: and *Cyril* of *Ierusalem*: and *Hilarie*: and *Gregorie* of *Nazianzene*: and *Amphilochius* Bishop of *Iconia*: and *Epiphanius* Bishop of *Salamine*: and *Philastrius* Bishop of *Bresse*;

Le Concile de Laodicee Can. 58. Melitun allegué par Eusebe au 5. lib. de son histoire chap. 24. Origene sur le premier Ps. allegué par Eusebe lib. 6 cap. 24 Tertull. au 4 livre de son Carmes. Eusebe Chron. Olymp. 116. Cyrillus Cate-

Breſſe: and Saint *Ierome in Prologo Galeato*, and in his Preface upon the Bookes of *Salomon*: and *Ruffin* upon the Lords Prayer: all of theſe were perſons remarkeable in the third and fourth ages. Yea, and Pope *Gregorie* the 1. who wrote neere upon the end of the fifth age in the 19. of his Morals, *Chap.* the 17 as we have proved elſewhere in ample manner: wherefore, this is no Tradition received wholly and at all times by the Church univerſall.

obeſ quarta. Athanaſ. Epiſt. 39. & Synopſ. Nazianz. Comm. Epiph. de menſuris et ponderibus. Hilar. prologo Pſalmorum.

By this very Plea the Romiſh Indulgences ought to be rejected, the which Indulgences I underſtand to bee a Tradition, wherewith the Pope heapeth up the ſuperfluity of the ſatisfactions of Ieſus Chriſt and the Saints, to the treaſure of the Church, and converteth them to payment for others by his Indulgences: which

4. Indulgences.

he hoardeth in certaine Churches of Rome, and causeth that the people from all parts repaire thither to purchase pardons. I say that these Indulgences are new and that neither the Apostles nor their disciples did convert the superaboundance of the sufferings of *Abraham*, or of Saint *Iohn* the Baptist, or of the Virgine *Mary* to payment for others, and kept no treasury to hold the superabounding satisfactions of the Saints, and gave no pardons of one or two hundred thousand yeeres, as the Pope doth: and that these Indulgences have beene altogether unknowne in the first ages of the Christian Church, by the plaine confession of our Adversaries. Cardinall *Cajetan* in the 2. *Chap.* of his Treatise of Indulgences, hath these words; * *If we could have any certainty concerning the originall of Indulgences, it would helpe*

* *De ortu Indulgentiarũ si certitudo haberi posset, veritati indaganda opem ferret. Verum quia nulla sacræ Scripturæ, nulla priscorũ Doctorũ Græcorũ aut Latinorũ authoritas scripta hanc ad nostrã deduxit notitiam, sed hoc solum à trecentis annis scriptu-*

helpe as much in the disquisition of the truth: but we have not by writing any authority, either of the holy Scripture, or of ancient Doctors, Greeke or Latine, that affordeth us the least knowledge thereof. Gabriel Biel L. cit. 57. upon the Canon of the Masse: We must confesse that before the time of Gregory (that is to say in the six first ages) the use of Indulgences was very little or none at all: but now the practice of them is growne frequent, for without doubt the Church hath the Spirit of Christ her Spouse, and therefore erreth not. Navarrus the Popes Penitentiary: What is the cause that among the ancients, so little mention is made of Indulgences, and amongst the moderne they are in such use? Iohn of Rochester most holy and reverend for his dignity of Bishop and Cardinall, hath taught us the reason, saying: that The explicite faith, whether it bee of Purgatory, or of Indulgences, was not

ta cõmendatiũ, & de vetustiũ Patribus, &c. Gabriel Biel Lect. 57. Dicendum quod ante tempora B. Gregorij medicus vel nullus fuit vsus Indulgentiarum. Nunc autem crebrescit earũ vsus, quia sine dubio Ecclesia habens spiritũ sponsi sui Christi, et ideirco non errans, &c. Navarrus Coment. de Iubel et Indulg. pag. 545 Quare autem apud antiquos tam rara, & apud recentiores tã frequens sit Indulgentiarum mentio, docuit ille vir sanctissimus &c. Iohannis Roffensis cuius ea de re verborũ summa est; Quod non certo constat à quo

so necessary in the Primitive Church as now. And a little after: *Whil'st there was no heed taken to Purgatory, no man enquired after Romish Indulgences, because thereupon dependeth the property and worth of them.*

Antonine Archbishop of *Florence* (whom the Pope canonized for a Saint) speaketh to the same purpose: *Touching Indulgences we have nothing expresly recited in holy Scripture, although the saying of the Apostle be alledged upon this subject,* 1 Cor. *If I have pardoned any thing, I have done it for your sake, in the person of Christ. Nor are found at all in the writings of the ancient Doctors, but of the moderne.* It is therefore no small abuse to place Indulgences amongst Apostolike Traditions.

Of the same ranke is that Tradition which excludeth the people from the communion of the Cup: it is a moderne Tradition, and forged

primũ tradi cœperint, &c. Quod multa ac Evangelijs et alijs scripturis nũc sunt excusa luculentius & intellecta perspicacius quã fuerunt olim. Quod nemo iã dubitat orthodoxus an Purgatorium sit, de quo tamẽ apud priscos illos nulla vel quã rarissima fiebat mentio. Quod non fuit tam necessaria siue Purgatorij siue Indulgẽtiarum ẽdos explicita in primitiua ecclesia atque nunc est, &c. Anton. Summa S. Theolog part. 1. tit. 10. c. 3. de Indul. fol. 202. Venetijs ann. 1582.

5. Abridgement of the Cup.

ged *de novo:* concerning the which wee have the confeſſion of the Councell of *Conſtance*, held in the yeere 1416. which is the firſt Councell that ever made the abridgement of the Cup to paſſe with legall authority. Marke the words: *Though in the Primitive Church this Sacrament was received by the faithfull under both kindes, yet this cuſtome was introduced with good reaſon, that it ſhould be taken in both kindes by thoſe that conſecrate, but by the Laicks under the* ſpecies *of bread onely.* And the Councell of *Baſil* in the 30. Seſſion: *The Laicks are not bound by the Commandement of our Lord, to receive the Sacrament under both kindes.* Theſe Councels doe acknowledge, that Gods Commandement, and the cuſtome of the ancient Church, is to give both kindes to the people, but they will not ſuffer the Church to be obliged

ged to this Commandement: and when our Adverſaries endeavour to defend themſelves in this point by antiquity, they vouch examples of ſome ſicke perſons receiving but in one kinde, or of ſome that could not taſte or endure wine, or of ſome ſuperſtitious people, who would carry the conſecrated Bread from the Church home to their houſes, and there locke it up in coffers: but they bring no prohibition of giving the Cup to the Laicks, nor any example of any auncient Church, which hath celebrated the holy Sacrament in the aſſembly of the faithfull, without offering the Cup to the Communicants; nor any example of deniall to adminiſter the Cup to the people: yet this is the point of difference, and which is now in controverſie. It was upon this abridgement of the Cup, that Cardinall

Perron

Perron and Ieſuite *Vaſquez* formerly told us, that the Church was able to change the inſtitution of our Lord, and the commandement of the Apoſtle.

6. Images of God.

As for painting God and repreſenting the Trinity in ſtone or in wood, this tradition hath not been received by all, nor at all times, and conſequently is neither Divine nor Apoſtolique, I could produce multitudes of paſſages of Ancients that condemne this abuſe, but for the preſent, the teſtimony of Pope *Gregory* the ſecond, and Cardinall *Baronius* ſhall ſuffice. This Cardinall in the yeare 726. of his annales, citeth an Epiſtle of the ſame *Gregory*, wherein are found theſe words: *Why doe not wee place before our eyes, and ſet foorth in painting the father of our Lord Ieſus Chriſt? it is becauſe we know not what he is, and the nature of God connot bee painted or brought*

brought in sight. Vpon which words *Baronius* noted this saying in the margent: *Afterwards it came by custome in the Church, that God the father and the holy Ghost were painted,* this is therefore new, and hath not boene received by all and at all times in the Catholique Church.

Postea usu venit, ut pingerentur in Ecclesia Deus Pater et Spiritus sanctus.

7. Service of Images.

The service of Images was so generally vnknowne in the primitive Church of the three first ages, that the very trades of painting and graving were execrable amongst the Christians. *Tertullian* reprocheth *Hermogenes* his trade of painting as a thing infamous. *Clemens Alexandrinus* in his doctrinall, and *Iustin Martyr* against *Tryphon* speake of these trades as of vnlawfull Arts.

8. Depositiō of Kings.

The power of Popes to depose Kings, and give and take Kingdomes, is yet of a fresh date, and there is not found any rule for it, nor

nor example, nor the leaſt ſigne of footing in all antiquity. *Perron* in his Oration pronounced before the States of Paris the 15 of *Ian.* 1615. could not yeeld one example for the five firſt ages, and thoſe which he alleageth before the yere 1076. are all either falſe or uſeleſſe. *Gregory* the ſeventh in the yere 1076. pronouncing ſentence of depoſition againſt the Emperour *Henry* the 4. enterpriſed a thing without example, which alſo turned to his confuſion. Cardinall *Bellarmine* diſputing this ſame queſtion againſt *Barkley*, perceiving himſelfe deſtitute of all teſtimony of antiquity, hath recourſe to the authority of the Church of the latter ages, ſaying: *Hee judgeth not rightly of the Church of Chriſt, who receiveth nothing but that which he readeth, to have beene expreſly written or done in the ancient Church, as if the Church*

Bellarm. in Barkl. cap. 3. *Non recte de Eccleſia Chriſti ſentit, qui nihil admittit, niſi quod expreſſe in veteri Eccleſia ſcriptum*

aut factũ esse legitur. Quasi Ecclesia posteriorũ temporũ aut desierit esse Ecclesia, aut facultatem non habeat explicandi et declarandi constituendi etiã et iubẽdi quæ ad fidem & mores Christianos pertinent.

Church of this latter time had ceased to be a Church, or had not the faculty of unfolding and declaring, yea of establishing, and commanding things appertaining to the Faith and manners of Christians. In briefe, this usurpation is not a Tradition received by all, and in all time, nor could be at that time practised, when the Christian Emperours deposed Popes, and made them prisoners, and punished them with death, and tooke of them a summe of money for their reintegration in the Bishoprick, as may be seene in the 123. Nov. of *Iustinian*, chap. 3.

9. Canon of the Masse.

And how can the Cannon of the Masse be an Apostolique Tradition, when the persons therein named were after the Apostles time, more then two hundred yeeres? namely *Cosmus* and *Damian*, who suffered martyrdome in the yeere of our Lord, 285. likewise

wise wee could produce many autuors amongst our adversaries, who affirme that this Pope and that Pope have added such and such a peeell to the Masse, and yet the whole Canon of the Masse is contrary both to Purgatory, to the merit of Workes, and to Transubstantiation, for in the Canons of the Masse the Priest prayeth for the soules *that sleepe in peaceable rest and tranquilsity*, and not for those that are tormented in a fire, and craveth at Gods hands *that he will not weigh our merits, but that hee will grant us pardon*, and holding the consecrated host, sayth, *These are the good things which God alwaies createth, sanctifieth, and blesseth, offering them through Iesus Christ*, and humbly beseecheth that God would as freely accept of these gifts and presents, as of the Calfe or Lamb offered

Voyez les liures des mysteres en la Messe de Innocent 3. Et Platine en la vie de Sixte 1. Et le Pontifical de Damase.

Canō Missa. Non æstimator meriti, sed veniæ largitor.

Per quē hæc omnia Domine semper bona creas, sanctificas, benedicis.

Supra quæ (domine) propitio ac sereno vultu respicere dignerū et accepta habere sicut accepta habere dignatus es munera pueri tui iusti Abel.

offered by *Abel*, of all this there is nothing but may sort well and agree with Iesus Christ, and true it is that the Masse being punctually considered, appeacheth and condemneth the Romish Church of this time, and (as now it is,) must bee farre differing from that of heeretofore; for *Gregory* the first, in the 63. Epistle of his 7. booke affirmeth, that the Apostles did consecrate the Eucharist with only the Lords prayer.

10. Monasticall profession.

As for Monasticall profession, it can neither bee a Divine nor Apostolicall Tradition, nor beleeved alwayes by all, for *Paul* the Hermite was the first of that calling, and made no disciples at all, but died in the yeere of our Lord 343. Particularly in the Church of Rome, this profession was neither seene nor practised, untill about the yeere of our Lord 370. for this

this is the time whereof Saint *Hierome* ſpeaketh, in his Epitaph of *Marcella*, *No Women* (ſaith he) *of great parentage knew yet at Rome what this Monacall profeſſion did meane, nor durſt take this name, which was ſo vile and ignominious amongſt the people, becauſe of the novelty of the thing, as then it was eſteemed*, moreover the Monkes of that time were of a farr different condition from theſe of this our time.

In ſumme, (not to runne over all the traditions of the Romiſh Church,) I maintaine that in the foure firſt ages (I could deſcend a little lower) no ancient Church can be ſhewen vnto us, which hath approoved, 1. The Maſſes without Communicants. 2. The images of the Trinity. 3. Or that hath made mention of the treaſure of Romiſh Indulgences. 4. Or that hath forbidden the people to

read the sacred Scripture. 5. Or that hath deprived the people of the Communion of the Cup. 6. Or that hath rendred any Religious service to Images. 7. Or that hath instructed the People to pray to God in a tongue not understood by him that prayeth. 8. Or that hath called the virgine *Mary* Queene of heaven, and Lady of the word. 9. Or that hath beleeved the *Limbus* for little infants. 10. Or that hath taught, that the Pope can give and take kingdoms. 11. Or that the Pope can canonize Saints, and free soules out of Purgatory, I could reherse many more if need were.

Pope *Martin* in his Canon *Si quis Presbiter* the 30. Dist. ordaineth for an Apostolicall Tradition, the prohibition of kneeling at Prayer, betweene the Paschall and Pentecost; yet doth it well appeare

peare in the 20, of the *Acts* ver. 36. and in the 21. ver. the 5. that Saint *Paul* and the faithfull with him, humbled themſelves upon their knees at that time, whereupon *Baronius* in his Annales, reprehendeth this Pope for having celebrated the Pentecoſt *nequaquam Chriſtiano more*, not after a Chriſtian faſhion. *Ann.* 58. *Sect.* 102. but if this cuſtome be an Apoſtolique Tradition, why doth not the Church of Rome containe the practiſe thereof?

CAP. XIIII.

A proofe of the ſame, by the Traditions which our adverſaries doe ſuppoſe to be the moſt ancient and beſt grounded in antiquity.

TO the end it may not be ſayd, that for our advantage, wee

picke out their moſt moderne Traditions, and leaſt countenanced with antiquity. I will inciſt upon three, wherein our adverſaries take themſelves to ſtand upon ſureſt ground, and labour to overwhelme vs with texts and places out of the Fathers; the firſt is prayer for the Dead, ſecondly Lent, thirdly ſingle life of the Clergy.

1. Prayer for the dead.

For the firſt, I ſay that prayers for the Dead, which the Romiſh Church doth exerciſe, and are made for the comfort of Soules in Purgatory, are ſo moderne as not to have any mention or trace of them in all antiquity. For wee have already expreſſed, and will further demonſtrate in its proper place, that the ancient Chriſtians prayed for the dead, ſleeping in a peaceable repoſe, and kept in hidden receptacles, expecting the Reſurrection; praying likewiſe that the

the dead ſhould riſe againe to ſalvation, or that they ſhould be raiſed at a better houre then others, or that the fire at the laſt day of judgment ſhould burne them more ſuperficially and ſparingly, but for a prayer to eaſe and mitigate a burning ſoule in the fire of Purgatory, there is not any found in all antiquity: yea, in all the prayers of the Church of Rome, which are found in the Maſſe for the dead, there is not ſo much as any whiſpering of Purgatory; and yet the Canon of the Maſſe prayeth for the ſoules that ſleepe in peaceable quietneſſe: and at this day the Greek and Orientall Churches pray for the dead, and deny Purgatory. The ſecond booke of the *Maccabees* at the 12. c. wiſheth us to pray for the dead, having reſpect to the reſurrection, ſaying likewiſe that to pray otherwiſe then thus, were trifling and

dotage; briefly, I say that the prayers which the ancient Christians did make for the dead, are utterly abolished in the Church of Rome; and that hee who should pray at this time for the dead, after the manner of the ancient Church, shall be branded for an Heretike, and not escape the Inquisition, for such kind of prayers would not be gainefull to the Romish Clergy; and the power of the Pope (not long since invented) to give Indulgences to the dead, (and condemned by Pope *Gelasius*,) should vanish by such prayers, and the traffick therein should be dissolved.

Gelasius Cómonitorio ad Faustum. *Super terrâ (inquit) nam in hac legatione defunctum nunquam dixit absolvi.*

2. Lent.

Secondly, Lent, (that is to say, the custome of not eating flesh, nor egges for sixe and forty dayes before *Easter*) is not a tradition received into the Church from the beginning; indeed the word *Quadragesima* is found often times in the

the Fathers of the fourth and fift ages: but in the pure and unſuſpected writings of the Fathers of the three firſt ages, I never met with it, and we muſt note that this word (to take it originally) did ſignifie a faſt of forty houres before *Eaſter*, which obſervation the ancient Chriſtians grounded upon that which Ieſus Chriſt ſpake in the 9. of Saint *Matthew*, *They ſhall faſt when the Spouſe ſhall bee taken from them.* Now the ſpouſe, to weet, Ieſus Chriſt was taken from his Diſciples for forty houres: for there are juſt ſo many houres from the time that hee was nailed to the Croſſe unto his reſurrection. Nevertheleſſe the cuſtomes did forthwith vary, ſome faſting two daies, ſome three, ſome five, but though the cuſtome did alter, yet the ancient name did ſtill remaine, and according as the obſervation hereof

did increase, so in conclusion, this Fast of forty houres is become by little and little a Fast of forty dayes, whereof every one among the people did fast his day, according as he saw good, except the Sabbath dayes: for to fast on Gods day was judged a crime, the Spouse beeing rendred to the Church on that day by his resurrection. There was none but the Church of Rome that fasted on Saturdayes, whereof also it was condemned by the sixth generall Councell at the 55. Canon: yea at *Milan* which is neere Rome, they fasted not on Saturdayes, as Saint *Augustine* testifieth in his 118. Epistle.

I'ay prouué tout ce la par multitude de passages au 7 liure contre le Cardinal du Perron en la 5 controuerse cap. 6. 7. et 8.

3. Thirdly, single life of Priests and Bishops cannot be an Apostolicall Tradition, because it was not practised at the time of the Apostles, nor many ages after them. But having

Single life of Priests.

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Du Perron cõtre le Roy de la grand' Bretagne pag. 312. *A cauſe respondrons nous, de la rareté des perſonnes mariées lors de la naiſſance de l'Egliſe, &c. Mais depuis comme l'Empereur Conſtantin, &c.*

did increase, so in conclusion, this Fast of forty houres is become by little and little a Fast of forty dayes, whereof every one among the people did fast his day, according as he saw good, except the Sabbath dayes: for to fast on Gods day was judged a crime, the Spouse beeing rendred to the Church on that day by his resurrection. There was none but the Church of Rome that fasted on Saturdayes, whereof also it was condemned by the sixth generall Councell at the 55. Canon: yea at *Milan* which is neere Rome, they fasted not on Saturdayes, as Saint *Augustine* testifieth in his 118. Epistle.

Voy prouué tout ce la par multitude de passages au 7 liure contre le Cardinal du Perron en la 5. controuerse cap. 6. 7. et 8.

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Conſtantinople, doth formally condemne the Church of Rome upon this ſubject. *Eſtius* Doctor and Profeſſor at Doway, in his Commentary upon this paſſage of the Apoſtle 1 *Tim.* 3. *Let the Biſhop be husband of one wife,* ſpeaketh thus: *We muſt confeſſe that the Apoſtle ſuffereth us to chuſe a Biſhop that is married to one wife: but he teacheth this according to the time, becauſe of the fewneſſe of unmaried men, and of ſuch as were fit for the function of a Biſhop.* Therefore this Tradition claimeth not the Apoſtles to bee the Authours of it, and conſequently is not Apoſtolicall; nor hath it beene received at all times, and in all places.

Fatendum eſt Apoſtolum permittere vt in Epiſcopum eligatur qui vxorem habuerit; verum id pro tempore, propter paucitatem eorum qui eſſent cælibes eſſent, & ad Epiſcopatum idonei.

I have inſiſted hereupon, not that wee ſhould have need of the authority of the ancients, to fight againſt Romiſh Traditions, (for refutation whereof, the word of God is

is ſufficient, and is only that which ought to judge us:) but to ſhew that our Adverſaries, ſuppoſing to eſtabliſh their Traditions, doe plainely deſtroy them, and doe giue ſuch notes, whereby they draw their owne inditement and conviction.

Nevertheleſſe it is not without craft, that they will have Traditions to bee examined by this touch-ſtone: to wit, whether they have beene univerſally received at all times. For they know, that of thoſe who would examine their Traditions by this way, ſcarce one amongſt a thouſand can attaine to the head of them, and that the people can inform themſelves nothing at all therein: for this examination cannot bee made, but by the reading of all the Greeke and Latine Fathers, and of all the Eccleſiaſticall hiſtories ſince the continuation

on of sixteene hundred yeeres. All the bookes to this purpose would fill a spacious roome, and are no more then sealed letters to the people; yea amongst the Clergie, not one of a hundred will bee found that hath but ordinary knowledge therein. By this meanes our Adversaries contrive the matter, that when their Traditions come to be examined, a way must bee undertaken that is endlesse, wherein the people walke blindefold, and are constrained to repaire to the testimony of such men as preach these Traditions, and live by them: truly if by these directions men expect to arrive at the knowledge of salvation, I know not who can be saved.

The which most cleerely appeareth in this, that the holy Scripture being the short and sure means to examiue Traditions, they seque-

ster

ſter it farre from the peoples eyes, and divert them from reading therof, appointing them to books, wherein they are neither comprehenſive, nor capable. It appeareth likewiſe in the examination of Traditions by the hiſtory of every age, wherein ordinarily they commence with the laſt age, and ſo walke retrograde in the calculation of their times, to the end they may arrive as late as poſſibly they can at the Apoſtles time and their writings.

CHAP. XV.

The ſecond marke ſet by our Adverſaries, to diſtinguiſh the good Traditions from the bad, to wit, Succeſſion.

TO diſcerne the good Traditions from the bad, our Adverſaries agree, that thoſe ought to be held

held for divine and Apostolicall, which are received by the Churches that derive their succession from the Apostles.

This marke hath no more certainty then the former, and maketh as much against our Adversaries. The doubtfulnesse of it is manifest in this, that the Churches of Antioch, of Alexandria, of Ephesus, of Thessalonica, of Candia, &c. (which are contrary to the Romish Church, and more ancient) doe boast themselves to bee of equall succession, and one part of them challengeth a succession from Saint *Peter*: yea before the Churches of Alexandria and Antioch did suffer any interruption, by the persecutions of the Mahumetans, they were often in discord with the Church of Rome, and were not in any wise subject unto it: and more particularly, the Church of Thessalonica

ſalonica founded upon Saint *Paul*, and the Church of Candia where Saint *Paul* eſtabliſhed *Titus*, (from whom deſcended the Biſhops of Candia) keepe a ſucceſſion from the Apoſtles, which never was interrupted, and hath continued ſince the time of Chriſt, who ſpeaking from heaven, ſent the Apoſtle Saint *Paul*; yet notwithſtanding theſe Churches are ſeparated from a communion with the Church of Rome, and the Pope holdeth them for Schiſmatickes and Hereticks.

As for the Biſhop of Rome, ſo many ſchiſmes dividing, and ſo many hereſies tainting his Seat, (as our Adverſaries themſelves confeſſe, and we have elſewhere proved) have long ſince broken the ranke of this imaginary ſucceſſion.

Alſo the uncertainty of this ſucceſſion betrayeth it ſelfe, in that it is a meere tradition, ſo as if the ſervice

vice of Images, or the Communion under one kinde, be founded upon ſucceſſion; behold then Traditions founded upon a Tradition, and this Tradition founded upon humane hiſtories, which may miſtake, yea often doe jarre and diſagree: wherefore this is an uncertainty founded upon another uncertainty, as atomes and motes carried upon the aire.

But how ſhall a Mechanicke, or a woman know this ſucceſſion? How ſhall they be aſſured that the ſecond Biſhop of Rome hath beleeved in the points of Religion as the firſt, the third as the ſecond, the fourth as the third, and ſo for ſixteene hundred yeeres, though there never might have happened any alteration? Who doth not perceive that theſe men, by a palpable falſhood invent projects, whereof they know that the knowledge

is impoſſible, and wherein the ſearch is a labour in vaine, to the end that the ignorant finding themſelves muffled up in darkneſſe, may catch hold and graſpe the hand, which theſe men ſtretch forth to them, to be conductours of their blindneſſe?

Yet let us briefly obſerve, what this ſucceſſion of the Church of Rome may ſignifie or bee: they bring us clauſes of ancient Authours, reporting the Biſhop of Rome to be Saint *Peters* Succeſſor; and ſhew a Nomenclature of the Biſhops from Saint *Peter* to this day: but we finde that the ancients make ſuch another Catalogue of the Biſhops of Ieruſalem, and of Antioch, whoſe ſucceſſion is of greater antiquity then that of the Biſhops of Rome. The Biſhops of Alexandria likewiſe draw out their ſucceſſion from Saint *Peter*.

But our Adverſaries will not have this ſucceſſion to be eſteemed, for (ſay they) thoſe Churches are hereticall, and yet the ſame Churches alſo call the Church of Rome hereticall and ſchiſmaticall. Herein then lieth the point of difficulty, the ancients reckon up the Succeſſours of Saint *Peter*, and other Apoſtles in Iernſalem, in Antioch, at Rome, and at Alexandria: but they meane not they ſhould bee Succeſſours of the Apoſtles in the Apoſtleſhip, they meane onely in the governement of ſuch and ſuch a particular Church, planted by one of the Apoſtles. So, putting the caſe that Saint *Peter* founded the Church of Rome, and was there Biſhop, (which nevertheleſſe is doubtfull and miſtruſted) I will alſo agree that the Biſhops of Rome of the firſt ages have beene Succeſſours to Saint *Peter*, but in the

the Biſhopricke of the Church of the city of Rome onely. In the ſame manner as *Simon* was Succeſſour to Saint *Iames* the Apoſtle in the Biſhopricke of Ieruſalem, and *Timothy* Succeſſour to Saint *Paul* in the Biſhopricke of Epheſus, but not in his Apoſtleſhip.

Our Adverſaries profit nothing by their allegations, if they prove not firſt by teſtimonies both divine and irrefragable, that God hath ordained Saint *Peter* to have a Succeſſour in his Apoſtleſhip, and that the Biſhop of Rome was Succeſſour to Saint *Peter*, in the dignity of the head of the univerſall Church. For ought not this ſucceſſion to have come from God? Did God eſtabliſh a ſupreame and ſucceſſive head over the Church of all the world, without making any mention of it in his word? And did Saint *Peter* him-

selfe forget to speake of this succession, from whence we have two long Epistles? See then whereupon we stand, and how our Adversaries are taken. All their Religion is founded upon this Tradition, to wit, that the Pope hath beene ordained from God, to bee the Successour of Saint *Peter*, in the charge of head of the universall Church; hereunto they bend their force, this is the scope of all the controversies. And yet concerning this Tradition, they cannot produce one poore divine truth, nor one single word out of the word of God: yea, when it commeth to humane testimonies, it is apparant that they are contrary to this Monarchicall succession of the Pope of Rome.

In one thing our Adversaries finde themselves much incumbred: We demand of them, when they

they ſpeake of a ſucceſſion, whether they underſtand it of perſons without ſucceſſion of doctrine, or of a ſucceſſion of perſons in the ſame doctrine: If they underſtand a ſucceſſion of perſons, ſitting in the ſame chaire, without ſucceſſion of doctrine, this ſucceſſion is impious, ſerving for a title of ſucceſſion to make warre againſt God. Hee that corrupteth the Doctrine of his Predeceſſors, ſucceedeth them as ſickneſſe ſucceedeth health, and darkneſſe light; ſo *Gregory* of *Nazianzene* ſpeaketh in his Oration upon *Athanaſius*: *To have the ſame Doctrine* (ſaith he) *is to have the ſame Seat; but to have a contrary Doctrine, is to have a contrary Seat: one hath the name, the other hath the truth of the ſucceſſion, &c. Vnleſſe a man will call it ſucceſſion, when the maladie ſucceedeth health, and darkneſſe the light.*

τὸ μὲν γὰρ ὁμόγνωμον καὶ ὁμόθρονον· τὸ δὲ ἀντίδοξον καὶ ἀντίθρονον καὶ ἡ μὲν προσηγορίαν, ἡ δὲ ἀλλήθειαν ἔχει διαδοχῆς — εἰ μὴ οὕτω τις λέγοι διάδοχον ὡς νόσον ὑγιείας, καὶ φωτὸς σκότος.

But if our Adverſaries ſpeaking

of ſucceſſion, underſtand it of perſons, not only in the ſame Chaire, but alſo in the ſame Doctrine, this ſucceſſion is excellent, and a ſingular ornament in a Church: no man can erre in adhering to ſuch a ſucceſſion, for it carrieth conformity of Doctrine with the Apoſtles: and before this ſucceſſion can bee knowne, it is behovefull to be inſtructed in the writings of the Apoſtles, and in their Doctrine.

Such a ſucceſſion is that whereof *Irenæus* ſpeaketh, ſaying, *That wee ought to obey Prieſts, who are in the Church, who have the ſucceſsion of the Apoſtles, and with the ſucceſsion of the Biſhopricke have received the certaine talent of the truth.* Not acknowledging ſucceſſion in the Biſhopricke, without ſucceſſion in the truth of the Doctrine. And *Tertullian* ſpeaking of the Heretikes: *Their Doctrine being compared with that of the Apoſtles,*

Iren. lib. 4. cap. 43. *Eis qui in Eccleſia ſunt Preſbyteris obedire oportet, his qui ſucceſſionē habent ab Apoſtolis qui cum Epiſcopatus ſucceſſione chariſma veritatis certū ſecundū placitū Patris acceperunt.*

Tertull. de praeſcr. c. 21 *Ipſa eorū doctrina cum*

Apoſtles, by the diverſity and contrariety therein, will plainely demonſtrate, that it hath not any Apoſtle for Author, nor any one that is Apoſtolicall. Snatching this ſpecious title of Apoſtolike ſucceſſion from thoſe, who taught otherwiſe then the Apoſtles had done.

Apoſtolus comparata ex diverſitate & contrarietate doctrina pronuntiabit neque Apoſtoli alicuius auctoris eſſe neque Apoſtolici.

It is no ſmall abuſe (when wee would know whether a Religion bee true or no) to give us a liſt of Biſhops in painting and pictures, without knowing whether the latter doe teach as the firſt; pinning religion unto the Chaires, to the end to ſuppreſſe the true rules and inſtitutions: as alſo to divert the people from reading of the holy Scripture, for feare leſt they ſhould apprehend the conformity in Doctrine with the Apoſtles, which is the true ſucceſſion.

We muſt note by the way, that in the time of *Irenæus* and *Tertul-*

lian, who wrote about six score yeeres after the Apostles, it was easie to shew the succession; Then (I meane) when the Churches wherein the Apostles had taught, did hold one and the same faith: I say, when the succession was of no great length, and the memory of the Apostles and their disciples preaching was fresh and familiar. But now that the Churches which were planted by the Apostles are divided into contrary Sects, and separated from communion, and that the confusions abounding in space of some fifteene hundred yeeres, have throwne downe so many Chaires, and reared up others, and that particularly the Bishopricke of Rome is turned into a temporall Monarchy, and the Pope of a Bishop is become a temporall Prince, this successive derivation of Chaires in the East and West is impossible,

impoſsible, conſidering that the entayle of this ſucceſsion hath beene thouſands of times cut off, ſo that it is a meere impoſture, to enter into this ſea of Hiſtories and confuſions, to the end to examine the Traditions, in ſtead of addreſſing our ſelves to the word of God.

CHAP. XVI.

That the Phariſees and ancient Heretickes had recourſe to Tradition, and the unwritten word, and that Clemens Alexandrinus *ſuffered himſelfe to bee too much carried away in the ſame.*

THe cuſtome of Heretickes (both ancient and moderne) is, when they are at default in Scripture, to have recourſe to Traditi-

ons,

ons; *Iosephus* in his 3. booke of Antiquities ch. the 18. affirmeth, that *The Pharisees had very many observations by the successive Tradition of their Fathers, which are not written in the law of* Moses. Whereupon Iesus Christ at the 15. of Saint *Matt.* the 3. & 9. accuseth them to have transgressed the Law of God by their Tradition; which Pharisaical Traditions were doctrines, that for the most part commanded things not expresly forbidden in the Law of God: as to clense their Pots and Vessell, to wash their bodies at returne from Market, to lengthen out their Phylacteries, to fast twice in a weeke, to poure forth longer prayers then ordinary, to make conscience of healing the sicke, or journeying more then two miles upon the Sabath. This I observe, to the end it may not be sayd, that Iesus Christ condemneth them only

only for teaching things expresly forbidden in the law of God.

Tertullian in his booke of prescriptions, chap. the 25. telleth us, that the Heretikes of his time affirmed, *That the Apostles had not revealed all things to all, but that they had commanded some things openly, and some in secret and to few.*

Non omnia volunt illis omnibus revelasse, quadã enim palam & universis, quadã secretò et paucis demandasse.

But the same *Tertullian* after hee had written this booke, applieth himselfe to defend the heresies of *Montanus*, by the unwritten word, speaking in the second Chapter of his booke of *Monogamy*, that *Christ pronounced his opinion thereupon, when he sayd, I have many things to tell you, but you cannot at this time beare them away.*

De utroque autè Dominus pronuntiavit. Adhuc habeo multa qua loquar ad vos, &c.

Irenæus lived at the same time, who in his first Booke and fourth Chap. saith, that *The Carpocratian Heretikes affirmed, that Iesus had spoken in private to his Disciples, and had required*

Iesum in mysterio discipulis suis seorsim loquutum & illos expostulasse ut dignis

& assentientibus seorsum hac traderēt.

required of them, that they should teach these things a part to the worthy, and to such as give their approbation thereof, and in his 2. ch. of the 3. booke. *When they are confuted by the Scriptures they revile, and turne againe to accuse the Scriptures themselves; as if they were not as they should be, and had not sufficient authority, and because matters therein are diversly spoken, and that in them the truth cannot be found by those who are ignorant of Tradition; which they say was not givē by writing but,* viva voce, *by word of mouth.*

Cum ex scripturis arguuntur in accusationem convertuntur scripturarum, quasi nō rectè habeant, neq; sint ex authoritate, et quia varia sunt dicta, & quia non possit ex his inveniri veritas ab his qui nesciant traditionem. Non enim per literas traditā illā, sed per vivam vocem.

Some twenty yeeres after the death of Saint *Iohn*, one of his disciples named *Papias* Bishop of *Hierapolis*, addicted himselfe to the unwritten Traditions, *the which were Parables, and strange doctrines, and other fabulous devices*, as *Eusebius* witnesseth, at the last Chapter of the 3. Booke of his Ecclesiasticall History.

ξένας τὰς Παραβολὰς τοῦ σωτῆρος, καὶ διδασκαλίας αὐτοῦ καί τινα ἄλλα μυθικώτερα.

Clemens

Clemens Alexandrinus a most worthy Author to be read, (but one who hath his infirmities) venteth many vaine things and false doctrines, drawne from Tradition, as for example, that the Greekes were justified by Phylosophy; that Iesus Christ descended into hell to Preach to the Iewes; that the Apostles also descended thither, to Preach to the Gentiles; and many other the like fancies, all his bookes of his *Stromata* are full of them, especially the sixth.

The followers of *Artemon* the heretick teaching matters not contained in the Scripture, professed that *They did exercise them from their predecessors, yea from the Apostles*, as *Eusebius* hath it in the 5. booke of history chap. the 25.

φασὶ γὰρ τοὺς μὲν πρεσβυτέρους ἀπαιτεῖν, καὶ αὐτοὺς ἀποστόλους παρειληφέναι καὶ δεδιδαχέναι ταῦτα ἃ νῦν λέγουσι

Saint *Augustine* writing vpon Saint *Iohn* at his 97. Treatise, hath these words: *The most senselesse Hereticks,*

Omnes insipientissimi ha-

Hereticks, who would be called Christians, ſtrive to colour their bold inventions (which are abhorred by humane ſenſe) with the pretext of this evangelicall ſentence, where our Lord ſpeaketh, I have yet many things to tell you, but you cannot beare them at this time, as if theſe were the ſame things which the Apoſtles could not then carry, we ſhall not therefore affront or wrong Cardinall *Bellarmine*, if we ranke him amongſt thoſe, which *Auguſtine* calleth *moſt ſenſleſſe Hereticks*, ſeeing that hee ſpeaketh as theſe hereticks, imploying the ſame quotation to proove Romiſh Traditions, ſpeaking thus in the 5. Chapter of his booke of the unwritten word: *It is prooved by teſtimony of Scripture, that there are ſome true Traditions, the firſt teſtimony is at the 16. of Saint* Iohn: *I have many things to tell you, &c.* Thus have the ancient Here-

Hæretici audaciæ ſigmentorũ ſuorum quas maxime exhorret ſenſus humanus, hanc occaſionẽ Euangelicæ ſententiæ colorare nituntur, vbi Dominus ait, adhuc multa habeo vobis dicere ſed non poteſtis portare modo, quaſi hæc ip a ſint quæ tunc diſcipuli portare non poterant.

Eſſe aliquas veras traditiones probatur teſtimonijs Scripturarũ. Primum eſt Iohan. 16. Multa habeo vobis dicere, ſed non poteſtis portare modo.

Hereticks no want at all of Disciples.

Chap. XVII.

An examination of the passages of Scripture, whereon they found Traditions.

OVr adversaries ground the authority of the Scripture upon unwritten Tradition, whence it followeth (if they had but reason for it) that unwritten Tradition is not grounded upon the Scripture: they contest therfore against themselves, when they endeavour to ground Tradition upon the Scripture, but let us heare their proofes.

In imitation of the ancient Hereticks, they alledge these words of our Lord Iesus to his Apostles, at the 16. of Saint *Iohn*, verse 12. *I have yet more things to tell you, &c.*

This

This is the paſſage that ſerved the ancient Heretikes turne, to proove their Traditions, as *Tertul.* witneſſeth in his booke of Preſcriptions, Chap. 22. ſuch imaginations (if men would beleeve them) are; The ſucceſsion of the Pope in the Apoſtleſhip of Saint *Peter*; invocation of Saints, ſervice to images, the power of the Pope to draw ſoules out of Purgatory, *&c.* And they pronounce this without any proofe, ſave only becauſe their ſelves doe ſay it, and the Pope will have it ſo to be, unto whom theſe Traditions are very gainefull; But wee had rather beleeve in Ieſus Chriſt, who expoundeth himſelfe in the ſame place: for at the verſe following he declareth to his Diſciples, that the ſpirit of truth ſhould approch, and teach them *the things to come*, that is to ſay, the future events of things foretold in the Epiſtles

pistles written by the Apostles; as for example, that there should arise 1. Tim. 4. false Doctors, teaching to abstaine from mariage and victual; and that the son of perdition should name 2. Thess. 2. himselfe God, and should practise with signes & miracles to seduce; and that the great Whore clothed Apoc. 17. in scarlet, sitting in a Towne of seven mountaines, should intoxicate Kings and glut her selfe with the blood of the faithfull, &c. As also the estate and condition of the Christian Church, and of the spirituall kingdome of Iesus Christ, which the Apostles did not as then fully comprehend.

Aboue all, they presse the 15. verse of the second chapter of the second to the Thessalonians: *Therefore (brethren) stand fast, and hold the traditions which ye haue beene taught, whether by word, or our Epistle.*

The word *Tradition* which the Apostle

Aut. 1. ch. de ceste controverse.

Apostle maketh use of, doth purport and signifie all instruction. In this sense the Scripture it selfe is a Tradition, as wee haue already proued.

As touching this passage our aduersaries doe inferre, that besides the Epistle which S. *Paul* wrote to the *Thessalonians*, hee had vttered vnto them many things by word of mouth: vnto which I shall willingly condescend; for wee would not maintaine that the first Epistle to the *Thessalonians*, contained all the doctrine of salvation; our dispute is not whether a little Epistle of Saint *Paul*, but whether the old and new Testament containe all that is necessary to salvation; therefore this passage is not to purpose.

Moreouer, when the same Apostle did say, *Hold the traditions which you haue learned by our word, or by the holy Scriptures*, it must not be

bee thereupon concluded, that the myſteries which hee had tolde them, were others then thoſe that are written: for the ſame thing may be taught by divers meanes.

And when the precepts delivered by the Apoſtles mouth, had ſome diſparitie with thoſe that are written, wee could ſay, that ſuch things flowing from the Apoſtles mouth (over and aboue that which is found in the Scriptures) were not poynts of Faith, but Ordinances touching Eccleſiaſticall policie.

Yea when wee ſhall haue yeelded to our adverſaries all that they wiſh and long for, yet is all fruitleſſe and nothing done by them, unleſſe they proue that theſe Traditions, which they ſay were given to the Theſſalonians by mouth, are the poynts whereof conſiſteth our controverſie: to wit, the *Popes*

Supremacie over the Church of the whole world, Romish Indulgences, single life of Priests, the Communion under one kind, borrowed Satisfactions, a restraint of reading the Scripture, Masses without Communicants, Prayers wherein the Petitioner understandeth nothing, the power of the Pope to release soules out of Purgatory, and to depose Kings, &c. which are Traditions of a new impression, and which the Church of the Thessalonians (yet subsisting, and hath so continued since the Apostle Saint *Paul*) did never beleeue, nor as yet alloweth of their validitie, but defieth them with all loathing and detestation.

Saint *Ambrose* in his Commentarie vpon this place, by the *Tradition* whereof the Apostle speaketh vnderstands the doctrine of the Gospell, which our Adversaries

ries would not deny to bee contained in the New Teſtament: *To the end* (ſaith he) *that the foreknowledge of God ſhould remaine in their ſalvation; hee admoniſheth them to ſtand faſt, and perſeuere in the tradition of the Goſpell.*

Vt præſcientia Dei maneat in ſalute illorum, idcirco in traditione Euangelij ſtandũ ac perſeuerandum monet.

I am of opinion I ſhall preuent our Adverſaries, from interrupting mee more in the paſſages which they alleadge. Saint *Paul* ſaith, *VVe ſpeake wiſedome among thoſe that are perfect*, 1. Cor. 2. 6. *And againe haue before thine eyes, and hold faſt the patterne or forme of ſound words, which thou haſt heard of me*, 2. Tim. 1. 13. In a third place, *now I praiſe you that you remember mee in all things, and keepe my Ordinances, as I deliuered them vnto you*, 1. Cor. 11. 2. *Ergo* (for ſo they conclude) the things which are preached are differing from thoſe that are written. And what are the things? Invoca-

tion of Saints, ſeruice to images, &c. In all this what a defect there is of common ſenſe? The jaw-bone of *Sampſons* Aſſe, or *Tobies* dog might be as well imployed.

Concerning the words in the 16. of the *Acts* at the 4. *That* Paul *and* Silas, *paſsing through the Cities, inſtructed them to keepe the Ordinances decreed by the Apoſtles, and by the Elders of Ieruſalem:* In theſe Ordinances are vnderſtood, the reſtraints of eating blood, & ſtrangled creatures whereof mention is made in *Acts* the 15. for in this voyage *Paul* and *Silas* were bearers of this Ordinance: and *Paul* was expreſly ſent to performe the ſame. Now, this Ordinance is written, as alſo the alteration was made ſince the Apoſtles time; and it is but a Ceremony ordained for a time, and not a doctrine neceſſary to ſalvation: and when ſome

Ordi-

Ordinances ſhould be here vnderſtood, how ſhall it be proued vnto vs, that theſe Ordinances are others then thoſe that are written? how ſhall it bee proued vnto vs, that theſe ordinances were invocation of Saints, adoration of Reliques, the Popes Supremacie, &c. This will never bee proued.

CHAP. XVIII.

An anſwere to that which is objected unto us, that the Church hath beene ſometime without the Scripture.

TO undervalue the authority of the Scripture, and to make it unneceſſary, it is objected unto us, that the Church from the creation untill *Moſes*, for the ſpace of 2454 yeeres, hath beene without the Scripture. And that (as *Ireneus* is witneſſe) from the time of the A-

postles and their Disciples, some nations whereunto the writings of the Apostles were not yet at that time come, have not omitted to conserve the purity of the Gospel.

To which wee answere, that when God speaketh from heaven, or sendeth Angels to instruct men concerning his will, the Scripture might easily be neglected: if at this day God spake from heaven, and published his Oracles from above, as hee spake heretofore to the Fathers and Patriarchs before *Moses*, we should not seeke for any other instruction. But this is no more; and God having fully imparted his will unto us, by the writings of his Prophets and Apostles, we are obliged to follow the meanes, wherewith his goodnesse hath furnished us, and it is necessary to bee bound and compelled thereunto.

I say

I ſay, the ſame of the Church in the Apoſtles time, whil'ſt it was cleerely illuminated by the preaching and miracles of ſo renowned inſtruments of the holy Spirit, who were inſtructed by God in all verity; thoſe people which were taught by their mouth, made no great eſteeme of their writings: but God having inſpired them to leave in writing the effect of his will, wherein he had well tutered them, and they having not left behinde them one perſon of like authority and knowledge, nor that hath the Spirit of God in equall meaſure; nothing remaineth more for us, but to be inſtructed by their writings, wherein the Apoſtles ſpeake unto us, and their word is yet alive and full of efficacie ſince their death and departure.

It is a profane preſumption, or affected negligence, to ſpeake of theſe

these writings (divinely inspired) as of unnecessary scripts and scroles: for they which talke that language, doe it for this end, to withdraw the people from the holy reading thereof, as from a frivolous businesse, and for the end to distribute the rules therein contained unattentively and in hugger-mugger. Shall we call them unnecessary meanes, which God hath chosen to informe us concerning his will? The which if they were not absolutely necessary of their owne nature, yet they are made altogether necessary by the will of God, and by the counsell of his providence: for hee hath left but this infallible meanes to instruct us. And men that speake in the Chaires may erre, they are likewise subject to avarice and ambition, the two ports thorow which errours doe enter by troops and throngs,

throngs, the Paſtours ever accommodating religion to their profit.

And truly whoſoever ſhall know what was the eſtate of the Romiſh church, ſome ſix ſcore yeres paſſed, and how it conſiſted only in fabulous Legends, in adoration of Reliques, in miracles made by images, in vertues and perfections of the Frocke or Cowle of S. *Francis* and Saint *Dominick*; and that Ieſus Chriſt ſcarce appeared amongſt the Sts, and that the holy Scripture was utterly eſtranged & unknown; will eaſily acknowledge, that the maine barre which hath hindred Papiſtrie, that it ſhould not paſſe into Paganiſme, (whereinto it was running poſt) hath beene, that theſe holy Bookes were drawne forth of darke ignorance, and tranſlated into the vulgar Tongues. He will (I ſay) acknowledge that the people of the Romiſh Church

owe

owe unto us that little knowledge which remaineth with them, and that we have diminished their servitude.

CHAP. XIX.

That the Church of the old Testament, after the Law given by Moses *until Iesus Christ, hath had no unwritten Traditions.*

TO the maintenance and increase of their Traditions, our Adversaries doe joyne some examples of them, which they say have been received in the Church of the old Testament, without forme of Scripture, since the Law written by *Moses*.

Du Perron cõtre le Roy de la Grand' Bretagne, Pag. 776.

Cardinall *Perron* putteth forward some histories, and certaine commandements made to particular men: as the commandement to carry

carry the Arke of the Covenant in proceſſion; the transferring of the Arke of God, from *Shilo* to another place; the charge made to *Salomon*, to build a Temple; and yet neuertheleſſe the firſt of them is found in the 3. *chap.* of *Ioſhua*, *verſe* the 3. and 6. the ſecond at the 78. *Pſalme verſe* the 60. the third in the 2. of *Sam. chap. the* 7. *verſe the* 13. and 1. of *Kings* 5.5. So little was this Cardinall verſed in Gods booke. Aand though theſe paſſages were not found in the Scripture, yet could it not bee preiudiciall to vs; for they are Hiſtories and commaundements, made to particular men, not rules and doctrines of Religion.

Alſo he obiecteth vnto vs (and others after him) the immortality of the ſoule, which they ſay appeareth not in the fiue bookes of *Moſes*; theſe men without doubt ſcarce

turne

turne ouer the Sacred Pages of the Scripture. At the 23. *chap.* of *Numbers*, *Balaam* speaketh: *Let mee die the death of the righteous, and let my last end be like vnto theirs.* He that calleth death a dissolution, acknowledgeth that the soule suruiueth the body; & he that accompteth the death of the Righteous to bee blisse-full, doeth not beleeue that their soules perish, as they do of Beasts. At the 59. *chapter of Gen. verse* the 18. *Iacob* dying, speaketh, *O eternall, I haue vnderstood thy saluation.* And at the 35. of *Gen.* 18. it is sayd of *Rachel* dying, *and as her soule was in departing.* Which perpetuity cannot be sayd of soules in Beastes, for they perish with the body. At the 31. of *Deut.* 16. God speaking to *Moses*, *Behold, thou shalt keepe with thy Fathers.* Which doth fully make good, that the soules haue their repose after death. Ne-

uer

uer did man in his right wits call the eſtate of ſome horſe after death, a ſleepe. At the 47 of *Geneſ.* *Iacob* calleth his life in this world, and that of his fathers a pilgrimage, and acknowledgeth himſelfe a ſtranger in the world. The Apoſtle to the Hebrewes, chap. 11. 14. declareth, that *they which ſay ſuch things, declare plainly that they ſeeke a countrey, that is to ſay, a celeſtiall one,* as it appeareth by the 16 verſe. Ieſus Chriſt at the 22 of S. *Matthew* to the ſame purpoſe (and to proove the Reſurrection) alleageth the words of God himſelfe, at the 3. of *Exodus*, *I am the God of Abraham, the God of Iſaac, the God of Iacob: for* (ſaith hee) *God is not the God of the dead, but of the living.* But what moveth theſe men to perſwade, that the immortalitie of the ſoule is not found at all in the bookes of the Law of God, except it bee

becauſe

becauſe they themſelues doubt of it? or becauſe they endeavour to make the Sacred bookes contemptible, as failing in a point, without the which, the ſame that is called Religion, is a meere fallacy and impoſture, and all the ſeruice of God, is a ſuperfluous toyle and care.

John Iambert chap. 26. p. 324.

To the ſame purpoſe they adde, that the reſurrection of bodies, the finall Iudgement, *Paradice* and Hell, are not contained evidently in all the old Teſtament, whereby it appeareth, that the whole ſtudy of theſe men, is to reade onely the writings of their doctors, in copying forth their reaſons, without the paines of comming to the ſource, which is, to finger ouer the leaues of the Scriptures, for when ſhould wee have done collecting together the paſſages of the old Teſtament, which ſpeakes of theſe things

things? the very *Pſalmes* alone might ſuffice; and conſider with me ſome paſſages among the reſt. *Pſal.16.12. Thou ſhalt ſhew me the path of life, in thy preſence is the fulneſſe of ioy, and at thy right hand there is pleaſure for euermore.* And at the 17.Pſal.16. *I will behold thy preſence in righteouſneſſe, and when I awake vp after thy likeneſſe, I ſhall bee ſatisfied with it.* Gods face is not to bee ſeene with ſatiety, but after the laſt alarme of the reſurrection. And in the 49.Pſal.16. *God ſhall redeeme my ſoule from the Tyranny of Hell,* (meaning of death) *When hee ſhall take me vnto him.* And at the 73. *Pſal.23. Thou ſhalt guide me with thy counſell, and after that receiue me with glory.* At the 31. *Pſal.6. Into thy hands I commend my ſpirit, for thou haſt redeemed me, O Lord thou God of truth.* At the 50 *Pſal.3.4.5. Our God ſhall come, hauing a conſuming fire before*

him, and a mighty tempest shall bee stirred vp round about him; hee shall call the heauen from aboue, and the earth, that hee may judge his people, saying, *Gather my Saints together vnto me, &c.* At the 102. Psal. 26. *The heauens shall perish, but thou shalt endure.* The Prophet *Daniel* at the 12.2. *Many of them that sleepe in the dust of the earth shall awake, some to euerlasting life, some to shame and euerlasting contempt.* At the 26. of *Esay* 19. *Thy dead men shall liue, together with my dead body shall they arise; awake and sing yee that dwell in the dust.* At the 65. *chap. verse* 17. *Behold, I create new heauens, and new earth; and the former shall not be remembred, nor come into minde.* Iob at the 19. the 25. 26. 27. Speaketh amply of the comming of his redeemer vpon the earth, and of his resurrection, after his body shall be deuoured with wormes, and of the assu-

assurance hee hath to see God one day with his eyes. The Prophet *Esay*, at the 66. pronounceth this of reprobates: *Their worme neuer dieth, and their fire shall neuer bee extinguished.* *Baalam* desiring to dye the death of the iust, At the 23 of *Num.* 10. Accompteth the death of the wicked to bee wretched and wofull. These passages as I conceiue are expresse and punctuall concerning *Paradise*, the resurrection, the torment of the damned, and the eternall judgement.

They offer yet more; that in the Booke of the old Testament, no mention is made of the Creation, nor of degrees of Angels, nor of the Creation and essence or being of deuils; which neuertheless are points clearely found to bee therein, as in *Iob* the 2. the 1. And at the 38. 7. The Angels are called

the ſonnes of God, whereupon it followeth, that God is their Father, & that he hath formed them, and when the Scripture ſaith. *Let the Angels doe worſhip to him, Pſalme* the 97.7. And *let them execute his commandement and obey his word Pſa.* the 103.20. It preſuppoſeth that God created them, for if God had not created them: injuſtice would have beene layd to his charge, for vſurping an Imperiall Dominion ouer the workemanſhip of another power. Yea this alone, wherein the Scripture affirmeth, that there are Angels, is ſufficient to proue, that God created them, for it is impoſſible that they ſhould create themſelues.

As for the degrees of Angels, it is a meere vanity for any man to diſtill and conſume the braine therein. It concerneth neither faith nor morallitie.

And

And for the eſſence of deuils, the olde Teſtament ſufficiently doth determine it in ſaying, that there are deuils. (Hee that confeſſeth there is a Sunne, preſuppoſeth that the Sunne hath a beeing) and there is no neceſſiity that wee ſhould bee skilled in the knowledge of their nature. As for their fall, ſeeing God hath made nothing but what is very good, the 1. of *Geneſ.* 31. It followeth that theſe evill ſpirits in the beginning were good, and conſequently that they are lapſed from their integrity, how, and by what occaſions, or by what degrees they are fallen, are matters which God hath not reuealed, for they are not reputed neceſſary to ſaluation.

They alſo report many Hiſtories, which they ſay are not found written in the old teſtament. As for that *The Magicians which withſtood*

Du Perron an livre cõtre le Roy de la grand' Bretagne pag. 776. 2. Tim. 3. 8.

Moſes *were called Iannes and Iambres:* That *Moſes* being at the foot of the mountaine, ſpake, *I exceedingly feare and tremble.* The placing of the Cenſer in the Arke of the Covenant, and the combat of *Michael* the Archangell with *Satan,* for the body of *Moſes.* Which are not rules either of good beliefe or good life: but only hiſtories of things happened, wherein conſiſteth not the ſubſtance of our ſalvation.

Hebr. 12. 21

Hebr. 9. 4.

Iude 9.

As much may be ſayd of ſome Ceremonies practiſed in Iſrael once or oftner, but not ordinary, or indifferent cuſtomes in their nature, as waſhing of the feete before they went to eate of the *Paſchal Lambe:* which was a cuſtome that the Iewes ordinarily obſerved before the repaſt. And the mixture of water with blood, for the purification of the People, (as the Apoſtle intima-

intimateth to the Hebrews, at the 10. chap.) which was not a law in the ancient Church, but a Ceremony practiſed once by *Moſes*.

They alſo object unto us ſome depraved and lewd cuſtomes: as the pardon of a capitall malefactour at the feaſt of Eaſter, though he be a murtherer, a cuſtome contrary to the law of God, *Nu.* 35. 31. and ſome other ſcrupulous and vaine obſervations, as was that cuſtome of not journeying above two miles on the Sabboth; grounded upon an act of *Ioſhua* paſſing over Iordane, when hee kept the people at diſtance from the Arke of the Covenant, being remooved from thence about two thouſand cubits by meaſure. Wee are well contented that our adverſaries uphold their Traditions, with ſuch poore and vnworthy examples. Ioſh. 3. 4.

Some of them thinking to bee

more subtile, object unto us that in the bookes of the old Testament, three things are wanting which are necessary to salvation.

1. There is not found (say they) a remedy in the old Testament, that God hath provided to purge and clense the feminine sexe from originall sinne, for none are circumcised but the Males. I answere that our adversaries themselves doe not beleeve, that originall sinne was taken away by vertue of circumcision: but by the faith of the Parents applyed to the children by forme of impetration, and by the merit of him that circumciseth. For they hold that circumcision did not justifie, nor conferre grace, but only that it was a signe of grace, and not necessary to salvation.

Vide Thomam par. 3. q. 70. & in eā Vasquez & de Valentia.

The Iesuite *Vasques* speaking of Children, that under the law of *Moses*

Moses dyed without being circumcised, saith, *If a Child died without any Sacrament, there was no hurt therin, for it was not conducible and necessary to salvation.* It is certaine that remission of originall sinne is necessary to salvation. Wherefore I say that originall sinne was remitted and forgiven, aswell to the Male as to the Female people of Israel, by vertue of the alliance which God had contracted with *Abraham*, saying, *I shall be thy God, and to thy posterity after thee. Ge.* 17.7. for women were also of the posterity of *Abraham*.

Vasquez in Thom. partem 3. Disp. 163. cap. 2. *Neque incōmodum aliquod erat puerū sine Sacramento decedere, cum illud ad salutem non esset necessarium.*

The Circumcision of the Males was sufficient to signifie that all the people were taken into confederation with God, to discerne Gods people from the other nations. And for this, there needed no such particular signe or token in the Women. The Iewes writing of their

their Traditions, ſpeake nothing of ſuch a ſigne or Sacrament, nor have our adverſaries produced any.

2. They ſay in the ſecond place, that the Iſraelites to be ſaved were to beleeve, that the ſacrifices were not ſufficient of themſelves to expiate the ſinnes, but that they drew their vertue from the death of Ieſus Chriſt: and that thoſe which did eate of the Paſchall-lambe, were to have reſpect to Ieſus Chriſt, and to underſtand the ſignification of this Lambe. Now (ſay theſe men) they could not learne this from the bookes of *Moſes*, nor from the Prophets; therefore they learnt it by the unwritten Tradition.

In ſpeaking thus they falſifie the words of the Apoſtle Saint *Peter*, who at the 10. of the *Acts* 43. ſaith, that *To Ieſus Chriſt all the Prophets give witneſſe, that through his*

his name whosoever beleeveth in him, shall receive remission of sinnes. And they contradict Saint *Paul*, who at the 26 of the *Acts* 22. *Saith of himselfe, that he speaketh no other things then those, which the Prophets and* Moses *did foretell should come to passe.* They also abuse themselves to thinke, that it was then necessary to every one of the faithfull, to have a cleere insight and vnderstanding of the sacrifices of the Law, and of the Paschall Lambe: for the faithfull are not bound to beleeve of Iesus Christ, more then that which God by his Word hath revealed unto them. If any one about the time of *Moses*, offering sacrifice according to the Law, were not instructed in the doctrine of the death of our Redeemer, but only beleeved, that God through the meanes which hee knoweth to be most agreeable and convenient,

will

will forgiue vs our treſpaſſes, it were raſhneſſe to goe about to exclude ſuch a man from ſalvation, and it is certaine, that then the faithfull were not without inſtruction, as touching this point, for they were prompted by the Scriptures, to expect this ſeed of the Woman, which ſhould cruſh the head of the Serpent, and the ſeed of *Abraham*, wherein all Nations ſhould be bleſſed.

3. Cardinall *Perron* is aduiſed of a third Tradition, not written in the old Teſtament, which neuertheleſſe (if we could beleeue it) was neceſſary to ſaluation. He ſuppoſeth that it was neceſſary for the Iewes to beleeue, that the fire of their ſacrifices (after the captiuity) was deſcended from Heaven, and that the ſame continuall fire which was vpon the Altar, was conſerved by miracle, during the tranſmigra-

migration. Whereupon I ſay that this miraculous conſeruation of the fire being but a Iudaicall fable, the Iewes were not bound to beleeue it. The charge of the Sacrificers, was to put the fire vpon the Altar, as it is ſayd, *Leuit.* 1.7. The ſonnes of *Aaron*, *Nadab*, and *Abihu*, did ſinne, not becauſe they placed ſtrange fire vpon the Altar, but in putting into their Cenſers, the fire which they tooke from elſe-where, and not from off the Altar. *Leuit.* 10.1. Looke vpon the 8. of the *Apoc* 5. Moreouer, put the caſe this fable were admitted for true, yet is it not a rule of Religion, nor a doctrine of Faith, but only a meere Hiſtory, whereof whoſoeuer had bin ignorant, had not incurred eternall damnation.

2. Macc. 1.

Hac de re vide Rabbi Shelomo in ea. 1 Aggai. Talmud Tractatu Iukasin 1. fol. 21. Rabbi Moshe Ben Meimon tractat. de עלות תמיד:

And admit that vnder the old Teſtament, the Church had vnwritten Traditions, it ſhould not there-

therefore follow, that it was lawfull for the Church of *Rome* to forge new ones, and to equall them in authority to the writings of the Prophets and Apostles.

CHAP. XX.

An answere to our Adversaries affirming, that wee receive many Traditions contained in the Scripture.

OVr Adversaries upbraid us, in that we who reject traditions, are nevertheleſſe constrained to admit of many. Ye beleeve (say they) that theſe bookes are canonicall: ye allow of baptizing ſuch as are Heretikes, and the baptiſme of little infants: yee beleeve the proceſſion of the holy Spirit from the Father and the Sonne, and the tranſlation of the Sabbath to the Dominicall day, and the perpetuall virginity

virginity of *Mary* the mother of Christ: yee beleeve that women ought to ſing in the Church: yee grant the words of Conſubſtantiation, of Trinity, of Perſon, and of Sacrament, which are not found in the holy Scripture.

I have already ſaid, that we reject not all unwritten Traditions; but only thoſe which adde ſomething to the doctrine of ſalvation, contained in holy Scriptures. For anſwere to their objection, that wee receive this unwritten Tradition, to wit, *Theſe bookes are canonicall*; to ſay ſo much of the bookes, is not to adde to the canonicall bookes. And ſpeaking in that manner, we are ſo farre from adding to Scripture, that on the contrary, it is a declaration that nothing is to be added thereunto, and that it is the perfect rule of our faith. Yet to have a complete certainety of the

ſacredneſſe of theſe bookes, there muſt be a ſtronger teſtimony then this Tradition. An illiterate man not inſtructed in the knowledge of God, receiveth the teſtimony of the Church of his owne countrey, which telleth him that theſe books are canonicall, as a probable teſtimony, and which hee ſhould not willingly contradict: but then hee beginneth to have of it a divine teſtimony, and of ſoveraigne efficacie, when the Spirit of God by the Doctrine contained in this Scripture, hath enlightened his ſpirit, and inflamed his heart with a ſecret vertue, whereof it is in vaine to diſpute with thoſe that feele it not: the which cannot ſerve for a Law to another, but ſerveth to every one of the faithfull in particular, to aſſure his conſcience. It is alſo to bee conſidered, that the teſtimony of ſhewing ſuch and ſuch

bookes

bookes to bee canonicall, might proceed as well from an hereticall as from an orthodox Church. The Apoſtles received the holy Scripture from the Phariſes and Sacrificers, who were enemies to Ieſus Chriſt. Whence it appeareth, that the teſtimony which the Church affordeth to the Scriptures, is not of ſupreme authority and indubitable, but invalid. It is by faith that we beleeve, that the contents of the Scripture are the word of God; which faith is not given by the Church, for it is an effect of the Spirit of God.

Touching the other points, I ſpeake of them in generall, thatif they bee Doctrines and Rules of the Chriſtian faith, not contained in the Scripture, we are not bound to beleeve them. But when every one of theſe points ſhall be examined aſunder, ſome will bee found

contained in the Scripture, others are not Doctrines, nor Lawes or Rules of the Christian faith, nor things requisite or necessary to salvation.

I am astonished to behold how our Adversaries dare so insert the Baptisme of little infants, amongst the unwritten traditions, seeing that their selves disputing against the Anabaptists, prove it by many passages of Scripture. *Bellarmine* in his eighth Chapter of the first Booke of Baptisme, bringeth these proofes of Scripture, that Baptisme succeeded Circumcision, which was applied to little infants. That Iesus Christ at the ninth of Saint *Matthew*, saith, *Suffer the little ones to come to me, &c.* That in the sixteenth of the *Acts*, *Lydia* is baptized by Saint Paul with all her house. And that in the same Chapter, the same Apostle baptizeth all the family

of the Goaler. That Saint *Paul* baptized the family of *Stephanus*, 1 *Cor.* 1. 16. If theſe proofes are bad, Why doe they make uſe of them? If they be good in their mouthes, Why ſhould they not be good in ours?

As for holding Baptiſme of Heretikes to bee good, wee account not this article as neceſſary to ſalvation. *Agrippine* a man of holy life and Doctrine, and Saint *Cyprian*, Saint *Firmilian*, Saint *Denis*, *Alexandrine*, and Saint *Baſil* have diſſented in this point, from the Church of Rome; yet nevertheleſſe they are held for Saints by our Adverſaries. Yea more, many Councels approved by the Church of Rome ordaine, that ſome Heretikes ſhould be re-baptized, by name the Paulianiſts, the Samoſetanians, the Montaniſts, the Eunomians, the Sabellians, the Eucratites, &c. as is

to be seene at the nineteenth Canō of the first Councell of Nice. At the eighth Canon of the Councell of Laodicea. At the seventh Canon of the first Councell of Constantinople. And in the Epistle of Saint *Basil* to *Amphilochius* at the 47. Canon.

Yet this question shall be found decided in the Scripture by all probability. For Circumcision did still continue among the Israelites, of the ten idolatrous races, who were no more circumcised, when they were converted to the true Religion. The custome of circumcising the Samaritans againe that were ranged into Iudaisme, (whereof *Epiphanius* speaketh in his book of measures and weights) practized upon *Symmachus* a Traducer of the Scriptures, was invented afterwards. The same reason is for Baptisme.

Con-

Concerning the proceſſion of of the holy Spirit from the Father and the Sonne, it is to be ſeene in the Councell of Florence, that the Latines defending themſelves againſt the Greekes upon this queſtion, doe alledge Scripture: but this controverſie was deviſed, and is ſuſtained with animoſity, to ſtrengthen the Schiſme, and it is an eaſie matter to accord them therein. For thoſe who ſay that the holy Spirit proceedeth from the Father by the Sonne, doe ſay alſo that it proceedeth from the Father and the Sonne. In a matter that paſſeth our capacities, it is better to ſay little then too much, and rather to be ignorant then to conteſt.

The change of the Sabbath, and obſervation of the Lords day, are plainely enough collected out of the Scripture. The Apoſtle to the

Coloſ. 2. 16. ſaying, *Let no man judge you in meat or in drinke, or in reſpect of an holy day, or of the new Moone, or of the Sabbath dayes,* forbiddeth to condemne any man that doth not obſerve a diſtinction of meats, and keepeth not the new Moones, nor Sabbaths. And by the placing of new Moones and the Sabbaths in the ſame ranke, he ſheweth cleerely, that as Chriſtians were not obliged to keepe the new Moones, ſo were they no more ſtrictly bound to keepe the Sabbaths. At the firſt Chapter of the *Apoc.* 10. is mention made of our Lords day. Vpon which paſſage the Ieſuite *Ribera* ſpeaketh thus, *Wee ſee here that in the time of the Apoſtles, the ſolemnity of the Sabbath was changed to the Lords day.* This is the firſt day of the weeke whereon the Chriſtians made their ſolemne aſſemblies, to celebrate the holy Supper, and to con-

Ribera in cap. 1. Apocal. *Videmus hic etiam tempore Apoſtolorum Sabbathi ſolemnitatem mutatam eſſe in Dominicam diem.*

contribute their almes: as is to be ſeene at the 20. of the *Acts* 7. and in 1 *Cor.* 16. 2. as *Thomas* and *Lombard* have declared in their Commentaries upon this Epiſtle: and after them one *Eſtius*, ſpeaking thus; *The Church from that time began to call it the Lords day, becauſe on that day the Lord was raiſed from the dead. For it is ſo called by Saint* Iohn *at the firſt of the* Apocalypſe. *Wherefore it is not to be doubted but that the name and inſtitution of the Lords day ought to be fathered upon the Apoſtles.* Nevertheleſſe, let us grant that no mention is made of this in the Scripture, what availeth it againſt us, who affirme that all the Doctrines of the Chriſtian faith are contained in the Scripture? For the obſervation of our Lords day is not a Doctrine, but a Law of Eccleſiaſticall government.

Eſtius Comment in 1. ad Corin. cap. 16. *Eccleſia iam ab illo tempore coepit vocare diem Dominicam, quod in ea reſurrexiſſet Dominus à mortè. Sic enim appellatur à Iohanne Apoſtolo Apocal. 1. vt proinde dies Dominica nomen & inſtitutionē ad Apoſtolos referendam eſſe non ſit dubium.*

The perpetuall Virginity of the

blessed Virgine, is beleeved in our Churches by way of decencie: though it bee not a Doctrine of faith, nor a point necessary to salvation. *Basil* in his Homily of the Nativity of Christ, saith, *That if it were otherwise, yet would it bee nothing prejudiciall to our salvation.* Howsoever, *Helvidius* had not his perfect senses about him, to move so impertinent a question, and call into doubt a matter, which were better supposed to be true, then argued on either side.

ὑπόνοιαν παρέχειτὰ νενομισμένα τῷ γάμῳ ἔργα μὴ ἀπαρνησαμένης μαρίας ἡμεῖς δὲ καὶ περ μηδὲν τῷ τῆς εὐσεβείας παραλυμαίνεται λόγῳ, &c.

As for singing of Psalmes in our Churches, as well by men as by women, it is no Article of the Christian faith, but an Ecclesiasticall policie and custome, which neither addeth to, nor substracteth from the Doctrine of faith. And this custome is not practised in all our Churches; for there are Churches which doe assemble secretly,

to

to avoid perſecurion, as heretofore did Chriſtians under the Pagan Emperours. Theſe poore Churches have not the liberty of ſinging, yet are they not the leſſe amiable in the ſight of God. The Apoſtle to the *Coloſ* 3.16. commandeth us to exhort one the other by Pſalmes, Hymnes, and Spirituall Songs. Hee wrote this to the *Coloſſians* without diſtinction of Sex. The ſame Apoſtle in 1 *Cor.* 14.14. and at 1 *Tim.* 2.12. forbiddeth women to teach in the Church, but not to ſing. For ſeeing they partake of the prayers and preaching, why not of the praiſes and actions of thankſgiving? If it be a ſeemely thing and religious in them, to chant forth the glorious commendations of God in their houſe at home, why not alſo in the houſe of God?

The termes of *Conſubſtantion* and

and *Trinity*, are words, but no Rules nor Doctrines: and these words as they adde nothing to the Scripture, so they import nothing that is not contained in the Scripture in other termes. The terme of *Person* is found in *Heb.* 1. 3. for this word *hypostasis* in Greeke signifieth *person*.

They have but little modestie who blush not to demand a passage of Scripture, where the word *Sacrament* may be found. The Apostles writing in Greeke, regarded not to provide themselves of a Latine word. Surely these men speak as properly as if they enquired whether this very word *horse* is found in *Virgil*. In the Latine vulgar translation the word *Sacramentum* is rehearsed some dozen of times, and signifieth a *mystery* or *secret*. Whence it commeth, that the mystery of the great Whore, the

the ſignification of the ſeuen ſtars, and the Senſe or expoſition of the dreames are called Sacraments. *Apoc.* 3. 1. and 17. 7. *Dan.* 2. 18.

Touching the Holy Supper, which wee call *Sacrament*, herein wee follow the cuſtome, and by the word we vnderſtand no other thing, but that which Ieſus Chriſt calleth a memoriall or commemoration, ſaying. *Doe this in remembrance of me.*

CHAP. XXI.

A proofe of the ſufficiency and perfection of the Scriptures, by the Teſtimony of God himſelfe, ſpeaking in the Scriptures.

WEe haue offered to your vnderſtandings, both the novelty, and falſhood of *Romiſh* Traditions, and haue proued that they are neither Diuine, nor Apoſtolicall

ſtolicall. It is therefore to be concluded, that we ought entirely to adhere to the word of God, contained in the Holy Scriptures: for in two wayes, when the one is blocked vp, there remaineth but the other that is paſſable. Our aduerſaries themſelues aide vs in this point. The *Popes* hauing made ſo many decrees, and decretals, and extravagants; yet they dare not call theſe decrees *the word of God.* Yea, they produce no other booke then the Scripture, that beareth this title of *the word of God*, or of the *Teſtament* or *Couenant of God.* This ſingle proofe may ſuffice, vnleſſe we would embrace the word of men for a rule of faith.

Our aduerſaries againe tell vs, that the Holy Scripture cannot teſtifie of it ſelfe, and when it is called Holy and Divine, *It is no more to be credited then* Titus Livius,

Baile Ieſuite au 1. traitté de ſon Catechiſme. Bellarm. lib. 4

or

or Mahumets Alcoran. But let them know that this is Gods true Prerogative, to be Iudge and witneſſe in her cauſe, who being the party offended, will not forget at the laſt day to be Iudge of thoſe that have offended him. Hearken to that of Ieſus Chriſt, ſpeaking at the 8. of S. *Iohn* 14. *Though I beare record of my ſelfe, yet my record is true, and worthy to be beleeued.* For God is not therefore to bee the leſſe beleued, becauſe there are ſo many incredulous and vnbeleeuing; and the perverſity of man ſhall neuer deſpoile God of his right. It is a *non ſequitur*, and an vnjuſt inference that becauſe of the malice and depravednes of man, the dominion of God ſhould ſuffer dimunition. Therefore wee will not feare to alledge the Scripture, for proofe of the perfection of the Scripture; Wee know that the authenticke Teſti-

de Verbo Dei, cap. 4. §. Quarto.

Testimony which God giueth to his word, can be no way taxed, or iustly suspected.

The Apostle Saint *Paul*, in the 2. to *Tim* 3. 15. speaketh thus to his disciple *Timothy*. *From thine infancie thou hast knowne the holy Scriptures, which are able to make thee wise vnto salvation, through faith which is in Christ Iesus.* Now what need we seeke any further then to bee so instructed, as that wee may be able to attaine vnto saluation by our beleefe in Iesus Christ?

To shift off this passage of Saint *Paul* to *Timothy*, our aduersaries tell vs, that Saint *Paul* speaketh not in that place, but onely of the bookes of the old Testament, and yet at that time the greatest part of the new was written. But I am contented to grant what they say, for it maketh against them: being assured that if the sole bookes of

the

the old Teſtament can make a man wiſe to ſaluation, much more, and with ſtronger reaſon ſhall the old and the new coupled together, make vs wiſe to ſaluation. The Holy Scripture neuer ſaith, that vnwritten Traditions can make vs wiſe to ſaluation. The Apoſtle had neuer ſayd that the Scripture can make vs wiſe to ſalvation, if it inſtructed vs but by halfes, and if it were needfull for vs to ſeeke the other part of our inſtruction, in another word that is vnwritten.

Where they ſay that *Timothy* could not learne out of the olde Teſtament, the immortality of the ſoule, nor *Paradiſe*, nor the reſurrection, &c. It hath bin formerly confuted. Of the reſurrection of Ieſus Chriſt, and of his death, the Prophets ſpeake moſt clearely, and all the ſacrifices lead thereunto. And when theſe things were

leſſe

lesse plainely and expressely set downe, yet God required not of our forefathers (before the comming of Christ) a greater knowledge, then that which was reuealed vnto them.

There are those who play the Sophisters vpon this word, σοφίσαι, vsed by the Apostle, and doe render it *to instruct*, and not *to make wise*. Wherein their owne Bible teacheth the contrary, for at the 19. *Psal.* 7. There is in the Greeke, σοφίζουσα νήπια, which is the vulgar translation *Sapientiam præstans parvulis*, that is to say, *giuing wisedome to the simple*. And at the 119. *Psal.* 98. ὑπὲρ τοὺς ἐχθροὺς μοῦ ἐσόφισάς με, Where *Pagnin* rendreth it, *tu me sapientiorem reddidisti inimicis meis. Thou hast made mee wiser then mine enemies*. But vpon the point it commeth all to one: for it sufficeth vs to bee instructed to saluation,

C'est le 18. au Grec. Phanerini lexicon, σοφίζομαι ὑπὸ τινος ἀντὶ τοῦ σοφὸς γίνομαι.

Saint

Saint *Paul* ſpeaketh not of any curtal'd or halfe inſtruction. Hee is inſtructed to ſalvation, who hath ſufficient inſtruction to bee ſaved: and whoſoever is not wiſe to ſalvation, is not inſtructed to ſalvation; ſo are they one and the ſame thing. But if the Scripture could make *Timothy* wiſe to ſalvation, why ſhould it not be as well ſufficient to make others wiſe to ſalvation? For if any man profit therein leſſe then *Timothy*, the reaſon is not, becauſe it is more perfect for one then for another; but becauſe one bringeth to it more light of ſpirit, more affection, and more attention then another: and becauſe God conferreth his knowledge more abundantly upon thoſe that feare him, and humbly crave the gift of underſtanding.

2. The Apoſtle Saint *Paul* at 1 *Cor.* 4. 6. limiting the power of

were prohibited to adde to the Law of *Moses* (without which was then no Doctrine of salvation) there is no colour or appearance that at this time the Law of *Moses*, the Prophets, the Evangelists, and Apostles are not sufficient, and that it is lawfull to adde unwritten Traditions thereunto. And let it not seeme strange, that the bookes of *Moses* alone were then sufficient unto salvation: for whosoever will examine the books of *Iosua*, of the *Iudges*, & of the *Prophets*, who did set forth their writings afterwards, shall finde that they adde nothing to the Doctrine of salvation, which is contained in the bookes of *Moses*: onely they adde some confirmatory examples of the promises and menaces of God, some histories of the chastisements, judgements and deliverances of the Church, some Prophecies and future

ture events, ſome particular expoſitions of that which the law of *Moſes* ſpake in generall, and ſome commaundements made to ſome particular one, which were not generall Lawes nor perpetuall in the Church. As for the Oracles which God gave amongſt the Cherubins, they were not Doctrines nor Canons of Religion, but anſweres upon future ſucceſſes, or upon the eſtate of the preſent affaires, of peace or warre. It is true that Ieſus Chriſt and the Apoſtles have ſince given a more ample inſtruction: but I ſay that whilſt the Church had no other divine bookes, but thoſe of *Moſes*, they were ſufficient to ſalvation: for the Church ought to be contented with that meaſure of knowledge which God hath revealed. But in ſucceeding ages, if God revealeth ſomething more then he had done before, and pre-

have already vouched many examples, especially out of the confession of our Adversaries themselves.

It would bee impertinent to reply, that by the same reason it should bee said, that the Gospel of Saint *Iohn*, and the *Apocalypse* are not of the counsell of God, because they were not then written, when Saint *Paul* said, he had declared all the counsell of God. For these two bookes containe not any doctrine which is not found in the other bookes of the new Testament, and which the Apostles have not taught by mouth and by writing.

5. At *Deut.*4.2. and 12.3. God speaketh thus, *Ye shall not adde to the word which I command you, neither shall you diminish ought from it.* Hee doth not say, you shall not change or alter any part, or you shall not teach any thing to the contrary: but you shall adde nothing, and diminish

diminish nothing. As to diminish & defalke something from the Law of god, is not to foist in a contrary cõmandement: so also to adde doth not signifie to impugne. Put the case it were not forbidden to adde, and that it should bee spoken thus: *You shall change nothing of my word*, yet the Pope would still be culpable of having infringed this restraint, by attributing to himselfe the power of changing the Lawes and Ordinances of God, and of dispensing against the Apostle. In the bookes of the hourely prayers of our Lady (according to the custome of Rome) the ten Commandements of God are placed in the entrance. The third is couched in these termes, *Remember that thou keepe holy the Sabbath and festivall dayes*. Can any thing bee more plainely added to the Commandement of God? Therefore if it

μὴ ὑπὲρ ὃ γέγραπται φρονεῖν. the Pastors of the Church, saith, *Let no man thinke above that which is written*, there it is, *above that which is written*, and not *above that which I have written*. And whosoever imputeth to *Beza*, that he translated it, *above that which I have written*, is a detracting Calumniator.

Iehan. Taubert. pa. 306.

3. The same Apostle at *Act.* 26. 22. protesteth, *Hee never taught any thing, save onely such things as the Prophets and* Moses *had foretold should come to passe.* He then confined his preaching to the Scriptures. And he shall be a good Minister of Christ, who (after the example of Saint *Paul*) shall bee able to say, that hee never taught any thing, except those things which *Moses* and the Prophets and Apostles (disciples of the Prophets) have taught. If it be moreover objected, that Saint *Paul* being restrai-

ſtrained to the writings of the Prophets, it ſhall follow, that the writings of the Apoſtles (who have written ſince the Prophets) are unprofitable. I will anſwere that the Apoſtles have written the ſame things that the Prophets have written, for as much as concerneth the ſubſtance of ſalvation, but they have added thereunto much more cleereneſſe and light.

4. Yet the ſame Apoſtle at *Act.* 20.27. ſpeaketh to the *Epheſians, I have not ſhunned to declare unto you all the counſell of God.* Whereupon it followeth, that the eſſentiall things of faith, which *Salmeron* formerly told us were added ſince the Apoſtles time, and not taught of them either by mouth or by writing, are not of the counſell of God. Of which additions in matters of religion of the greateſt importance, we

senteth himselfe more obviously to humane understandings; this falleth out necessary for those, unto whom Gods pleasure is to have himselfe manifested.

That *Moses* hath not distributed unwritten Traditions to the people, see his owne testimony at *Deut.* 31.24. in these words, *And it came to passe, when* Moses *had made an end of writing the words of the Law in a booke, untill they were finished, that he commanded the Levites, which bare the Arke of the Covenant of the Lord, saying, Take this booke of the Law, and put it in the side of the Arke &c.*

6. After the death of *Moses*, God gave to *Ioshua* no other precept or document then this very booke, as hee himselfe speaketh to *Ioshua* in the first Chapter: *Be strong and courageous, that thou mayest observe to doe according to all the Law, which* Moses

Moſes *my ſervant commanded thee; turne not from it to the right hand or to the left, that thou mayeſt proſper whitherſoever thou goeſt. This booke of the Law ſhall not depart out of thy mouth, but thou ſhalt meditate therein day and night.* Surely God in this Law of *Moſes*, commandeth to obey the Soueraigne ſacrificing Prieſt, as alſo the *Leuites*, and the *Iudges*, not when they ſhould adde to the Law of God, but when they ſhould teach this Law: as it is ſaid at the 17. of *Deut.* 9. and 11. Where alſo the Kings are commanded to haue the booke of the Law of God alwayes before their eyes, and to read therein all the dayes of their life, *verſe* the 18. and the 19.

7. None of our adverſaries durſt yet deny, that the doctrine of the Goſpell is ſufficient to ſalvation, or gaine-ſay that the Goſpell is found whole and entire in the new Teſta-

here that hee ſaith not *yee contradict*, but *ye tranſgreſſe the commandement of God by your Tradition.* For indeed the *Phariſaicall* Traditions were for the moſt part ſimple aditions to the Law of God, having appearance of devotion, & things no otherwiſe forbidden, but as God forbiddeth to adde to his word: as to faſt twiſe in a weeke, to lengthen our their fringes and Phylacteries of their garments, to waſh themſelues at returne from market, ſcrupulouſly to cleane the pots, and to accompt their paces vpon the Sabbath.

12. The Apoſtle to the *Coloſſ.* chap. 2. 8. *Beware leſt any man ſpoile you through Philoſophy and vaine deceit, after the Tradition of men.* And that our aduerſaries may not come here to diſtinguiſh humane Traditions, from thoſe which the Church of *Rome* will have to bee imbra-

imbraced for divine and Apoſtolicall, the Apoſtle ſpecifieth, and chiefely condemneth certaine traditions, found to be amongſt thoſe that are taught by the Church of *Rome*: to wit, ſervice of Angels, obſervation of Feaſts, and the ordinance of thoſe, who vſing a diſtinction of meats did ſay; *eate not, touch not, taſt not.* And this not becauſe they thought the meates to be hurtfull or polluted in their nature, but (as the Apoſtle ſaith) *teaching theſe doctrines through voluntary deuotion, and humbleneſſe of ſpirit, in that they no way ſpare the body, nor haue they reſpect to the fulneſſe of the fleſh.*

13. The ſame Apoſtle to the *Epheſians* 2. chap. 20. groundeth our faith upon the Prophets and the Apoſtles. *Being built* (ſaith he) *vpon the foundation of the Prophets and Apoſtles.* If our faith be grounded upon

though all these Traditions tend onely to his profit.

8. I affirme the same of the title of the whole Bible, being called *the Testament* or *Covenant of God*, which Title must bee changed, if the Scripture be but a part of Gods Testament. It were deluding of the World, to call *contract of marriage* a parchment that containeth but the moyetie of the clavses of the contract: or to call *Testament*, that which is but a part of the disposall of the last will.

9. Towards the conclusion of the *Apocalyps*, the Lord Iesus speaks as followeth: *I testifie vnto euery man that heareth the words of the prophecy of this booke; If any man shall adde vnto these things, God shall adde vnto him the plagues that are written in this booke.* Vpon which passage *the Councell of Friuly* speaketh thus:

Concilium Forojulienſe *In the Apocalyps*, Iohn *the Apostle vnder*

vnder the name of one booke, hath protested concerning the whole series or prosecution of both Testaments, saying; If any man adde to these things, God shall adde to him the plagues that are written in this booke.

Nam in Apocalypsi Ioannes Apostolus sub vnius libri appellatione de tota vtriusq; Testamenti serie contestatus est, dicens, Si quis apposuerit ad hæc, apponet Deus omnes plagas scriptas in libro hoc.

10. The Apostle Saint *Iohn* at the 20. Chapter of his Gospell. 31. saith. *These things are written, that yee might beleeue that Iesus is the Christ, and that beleeuing, yee might haue life through his Name.* Vpon which passage, *Cyrill* of *Alexandria* speaketh in this maner. *All things which our Lord hath done are not written, but those things onely, which they that did write them, haue beleeued to be sufficient, to the end, that shining in true faith, workes, and vertue, wee may attaine to the Kingdome of heauen.*

Cyrill. lib. 12. in Iohã. cap. vltimo. Non igitur omnia quæ fecit Dominus cõscripta sunt, sed quæ scribentes tã ad mores quã ad dogmata putauerunt sufficere, vt vita fide & operibus ad virtutem vtilitates, ad regnum cælorum perueniamus.

11. Our Lord Iesus at the 15. of *Mat.* 3. spake to the Pharisees, *Why doe ye transgresse the commandement of God by your Tradition?* Obserue here

Testament. Otherwise the title were false, and we should be forced to change the inscription, and set it downe *part of the Gospel*, untill the *Pope* doth publish the second part; or else bee compelled to seeke the other part of the Gospel in the unwritten word, which is not to bee found. For our aduersaries would never suffer it to bee compiled and reduced into one body, nor doe they divulge any booke which is called *the word of God*, except the Holy Scripture.

Iehan Lambert. p. 308.

Some answere, that the bookes of the Gospell, which are in the new Testament, doe containe all the Gospel but implicitely, that is to say, after an involued and imbroyled manner, the force of conscience hath extorted those words from them, for if the service of Images, adoration of Reliques, Pardons of one hundred thousand yeeres,

yeeres, ſingle life of Prieſts, ſucceſſion of the *Pope* in the Apoſtleſhip of Saint *Peter*, reſtraint of reading the Scripture, &c. are contained in the bookes of the new Teſtament, they muſt bee lurking after an inveloped and obſcure manner, for no man could euer deſcry them to bee therein. Thoſe that extract oyles and ſalts, out of the ſtones, would idly imploy their knowledge therein. For to ſpeake in generall, without any ſpecification, that the Scripture approoueth Traditions, is but a mockery, under this vaile or ſhaddow, there is neither tyranny, nor idolatry, nor bartering traffique, but may abound, and bee practiſed in the Church, preſuppoſing without proofe, that theſe are the Traditions which the Scripture meaneth, for the *Pope* ſo iudgeth of them, who cannot erre in the Faith, though

upon the unwritten word, it is behouefull there be another foundation then the Prophets & Apoſtles. For if our adverſaries ſay that S. *Paul* underſtandeth the Church to be grounded upon the word of the Apoſtles aſwell written as unwriten, they oblige themſelues to ſay the ſame of the doctrine of the Prophets, and alſo to forge unto us Prophetical Traditions unwritten, which were never mentioned or ſpoken of about Saint *Pauls* time, moreouer we have formerly heard our adverſaries maintaining, that there are more things eſſentiall in Religion, then the Apoſtles have taught by mouth or writing.

14. At the 16. chapter of Saint *Luke* 26. the wicked rich man being in hell, requeſteth *Abraham*, that one amongſt the dead ſhould be ſent to his bretheren, to give them advertiſement, and warne them

them of their duties, least that they should tumble into the like torment; to whom *Abraham* maketh answere, *They haue* Moses *and the Prophets, let them hearken to them.* Which is cleerely to say, that they ought to content themselves with the Doctrine of *Moses* and the Prophets, which was read in the Synagogues every Sabbath without expecting other revelation. For Iesus Christ speaketh of the unhappie rich man, as of a man that had lived under the old Testament, during the time that the Church had no other Doctrine, but that of the bookes of *Moses* and the Prophets.

Chrysostome doth so understand it in his Commentary upon *Galat.* 1. Abraham *being required to send* Lazarus, *answereth, they have* Moses *and the Prophets, if they hearken not to them, neither will they beleeve the dead raised up to life. Now Iesus Christ*

ὁ μὲν οὖν ἀβραὰμ ἀξιούμενος πεμψαι τὸν λάζαρον ἔλεγεν. ἔχουσι μωσέα καὶ τοὺς προφήτας, ἐὰν μὴ ἐκείνων ἀκούσωσιν οὐδὲ νεκρῶν

ἀνισταμένων ἀκούσασι. ταῦτα δὲ αὐτὴ ἐνάγει λέγοντα ὁ χριστὸς, δεικνὺς ὅτι καὶ νεκρῶν ἐγειρομένων ἀξιοπιστέρας εἶναι βούλεται τὰς γραφὰς.

bringeth in Abraham *speaking thus, to declare that hee would have more faith ascribed to the Scriptures, then if the dead were called backe to life.*

15. At *Gal.* 1.8. *Though we or an Angel from heaven preach any other Gospel unto you, then that which wee have preached unto you, let him be accursed.* The vulgar translation of our Adversaries interpreteth this passage as we doe: *Licet nos aut Angelus de cœlo evangelizet vobis, præterquam quod evangelizavimus vobis, anathema sit.* Consider now that this translation which the Councell of Trent declareth to be onely authenticall, rendereth it *præterquam* not *contra*, that is to say, *other then*, but not *contrary*. For though this word *præter* sometime signifieth *contra*, yet *præterquam* cannot be so taken; and *præterquam quod* can import nothing else, but *other then that*. So though the Preposition

position παρὰ used by the Apostle, signifieth sometimes *contra*, yet our Adversaries translation admitteth not this exposition. *Chrysostome* in his Commentary upon *Gal.* 1. understandeth it the same way, saying, *The Apostle saith not, if they declare things contrary, or if they pervert all, but if they preach never so little other then we have preached, or if they have altered any thing, be it never so little.* And *Theophilact* after him: *The Apostle hath not said, if they preach onely things contrary, but if they preach other then that which wee have preached, that is to say, if they adde never so little more thereunto.*

Tertullian in his booke of Prescriptions at the eighth Chapter, speaking of the Scripture: *In the first place wee beleeve, that wee ought not to beleeve other then this.* And at Chap. 14. *To know no other then this, is to know all.* And at Chap. 29. *If*

οὐκ εἶπεν, ἐὰν ἐναντία καταγγέλλωσιν ἢ ἀναβέπωσι τὸ πᾶν ἀλλὰ κἂν μικρόν τι εὐαγγελίζωνται παρ' ὃ εὐηγγελισάμεθα, κἂν τὸ τυχὸν παρακινήσωσι. *Theoph. in Ep. ad Gal. Neq; enim si contraria solũ prædicaverint intulit, sed si Evangelisaverint præter id quod ipsi evangelisavimus, hoc est, si plusculum quippiam ipsi adiecerint.* Tertull. de praescr. ca. 8 *Hoc prius credimus, non esse quod vltra credere debeamus.* Et cap. 14. *Nihil vltra*

Scire omnia scire est. Et cap. 29. *Ersi Angelus de cœlo aliter evangelisaverit vltra quã nos, anathema sit.*

an Angel from heaven preach other then, &c. And truly the reason is plaine, for if our Adversaries confesse, that Saint *Paul* hath preached all that is necessary to salvation, as well by mouth as by writing, it followeth that hee not onely forbiddeth here to teach contrary to that which he hath taught, but also that he forbiddeth to adde thereunto.

It is objected, that *Paul* himselfe hath added to that which hee did preach, when he wrote more Epistles after that to the Galathians; and that Saint *Iohn* after him wrote the *Apocalypse*, and are not therefore accursed. The vanity of this objection answereth it selfe; for nothing can appeare wherein Saint *Paul* in his last Epistles, or Saint *Iohn* in the *Apocalypse*, have added to the Doctrine of salvation, which Saint *Paul* had preached by mouth,

mouth, and digeſted into writing; and which was already contained in the bookes of the Apoſtles and Evangeliſts, written before this Epiſtle.

In ſumme, what availeth it to diſpute, whether the Apoſtle condemneth thoſe that preach *other then*, or *contrary* to that wch St. *Paul* had preached, ſeeing that whatſoever is other then the Doctrine of the Goſpel concerning our ſalvation, is alſo contrary, in as much as God forbiddeth to adde thereunto? It is an unneceſſary worke to rehearſe the paſſages of the Fathers, who affirme that the Apoſtle condemneth thoſe, who taught contrary to that which he himſelfe hath taught: no man denieth it; for whoſoever preacheth contrary to that which Saint *Paul* taught, preacheth alſo other then the Doctrine of the Apoſtle: and addeth

contrary things thereunto; contractions being also additions to the Scripture.

Our Adversaries being repulsed from this refuge or starting hole, finde out another, and say that Saint *Paul* condemneth those who taught *other then*, or *contrary* to that which hee had taught concerning the Doctrine of the Gospel: but Saint *Paul* himselfe hath not set downe all in writing which hee hath taught; this is that which they say without proofe or reason. For who told them that Saint *Paul* was tender, and forbare to booke downe all the Doctrine of the Gospell in writing? Did hee it in spleene, or was it of forgetfulnesse, or fearing lest the people might become too expert in the Doctrine of the Gospel? Surely they that speake thus, are bound to open unto us some particular points, that make

make a part of the doctrine of the Goſpell, which Saint *Paul* would not ſet downe in writing. Is it invocation of Saints, or papall Indulgences, adoration of reliques, ſucceſſion of the Pope in the Apoſtleſhip of Saint *Peter*, religious ſervice of Images, ſingle life of Prieſts, prayer in a tongue which the ſupplicant underſtādeth not, or Maſſes to free ſoules out of Purgatory? no Chriſtian will beleeve it of theſe, unleſſe it bee ſuch a one as hath a mind to bee deceived: And this inconſiderate preſuppoſition muſt be countenanced by ſome other proofe, beſides the teſtimony of our adverſaries.

Saint *Auguſtine* gave no credit to it: for he expoundeth this paſſage unto us by way of paraphraſe. *If any man whether it concerneth Chriſt or his Church, or any other thing appertaining to faith, or government of life*

Auguſt lib. 3 contra literas Petiliani cap. 6. *Si quis ſive de Chriſto, ſive de eius Eccleſia, ſive de quacunq; alia re quæ*

pertinet ad fidē vitamq; nostram, non dicam si nos, sed quod Paulus adiecit, si Angelus de cœlo vobis annuntiaverit præterquam quod in scripturis legalibus et Evangelicis accepistis, anathema sit.

ὁ δὲ παῦλος καὶ ἀγγέλων ἐξ οὐρανοῦ καταβανόντων αὐτὰς προτιθησι καὶ γραφάς.

life (I speake not, if any of us; but that which Paul *hath suggested, if an Angell from heaven) declare unto you, other then you have received in the Scriptures, concerning the Law and the Gospell let him be an Anathema.* And *Chrysostome* in his exposition upon the 1. chap. to the *Galathians*, Saint *Paul preferreth the Scriptures before Angels descending from heaven, and that most justly.* And a little after. *Wherefore he denounceth, that if any man preach unto you other then I have preached unto you, &c.*

To conclude, how should those poynts before recited have beene preached by Saint *Paul*, considering that in his Epistles there is found a flat condemnation of their doctrines?

If beside the holy Scripture there be some other word of God, it were fit our adversaries should lay them in view fairely above board,

board, for the better avoidance of all ſtrife and controverſie ariſing from them. But they cannot. Only they would have the Church of Rome to be beleeved, and eſpecially the Pope; who is circumſpect enough not to pronounce his owne condemnation, nor to aboliſh the Traditions that are ſo beneficiall unto him. Yea our adverſaries themſelves refute this, when they ſay that the Apoſtles have not taught by mouth, nor compoſed in writing all that is eſſentiall to Chriſtian Religion.

CHAP.

CHAP. XXII.

Whether to ground a Doctrine, it be lawfull to use words equivalent to those that are found in the Scripture, or to use consequences and Arguments.

SOme smattering and unquiet Iesuites perceiving themselves weake in the combate, by the pressure of the evidence of truth, have thought vpon a cavilling and impertinent course, whereby to entangle the disputation at the very entrance, and to prevent ever comming to the true scanning or examination of the doctrine.

Their cunning sleight is alwayes to question and interrogate, insteed of keeping themselves to a regular and methodicall argumentation; and as soone as wee open our mouthes, they call to us *Shew*

me

me that which you ſay, word by word in the Scripture. Now if there want but a ſyllable, or if it happen that we uſe theſe words, *that is ſay*, or *by conſequent*, they fall into laughter and ſay that a Coach drawne by Horſes is a conſequent, and ſo breake off, alledging they have reduced us to conſequences. If we quote ſome paſſage of Saint *Matthew* or of *Eſay*, they aske whether the booke bee Canonicall: if wee anſwer, yea; they require a paſſage of the Scripture that ſaith, Saint *Matthew* is Canonicall. If wee expound one paſſage by another, they ſay, ſhew mee a paſſage that alloweth this paſſage to bee expounded by that. If we make an argument (though it be demonſtrative) they deride and jeere it, ſaying, that ſyllogiſmes are but humane diſcourſe, and an invention of *Ariſtotle*, unfit to regulate our faith.

But

But those of our adversaries who are better stored with knowledg, as *Thomas*, *Bellarmin*, *Baronius*, *Perron*, *Salmeron* & *Vasques* rejecteth this wrangling Philosophy & froward reasoning, which carpeth at syllables, and is made for nothing else but to bring foorth nothing, and to brave and swagger in the speed of running away.

Now, what an unjust case it is, that those who attribute to the Church of Rome the power not only of adding to the Scripture, but also to alter that which God hath ordained in the Scripture, and who hold that their Church hath no obligation to the Scripture, should use such rigor against us, to bind us precisely to the words and syllables of the Scripture: though wee change nothing in the substance?

It were an easie matter for vs to pro-

proceed againſt them after the ſame wiſe: replying to the firſt word they offer us, *Shew mee what you ſay in as many words to the word of God written or unwritten*, for they take both for the rule of their inſtruction. And if they make uſe of theſe words *therefore* and *then*, to tell them, theſe are your reaſons and conſequences; and in ſtead of giving ſatisfactory anſwere, to injoyne them that they proove unto us, that wee are bound to proove to them what they demand: and ſo to breake off with laughter and inſultation, this were the way (as the proverbe hath it,) to counterfet the fooles with mad-men.

If in handling points of the Faith, it be not permitted to make uſe of other wordes beſides thoſe that are found in the Scripture, it ſhall not be ſuffered to preach, nor to write commentaries, nor to conferre

ferre the paſſages of the Scripture together: for this collation can. not bee made without imploying ſome other words, which forme the compariſon, and ſhew the reſemblance. It ſhall not likewiſe be ſuffered to recite the Creed, nor to ſay there are but foure *Evangeliſts* in the new Teſtament: for the Scripture ſpeaketh not this in ſo many words.

Moreover by this pedanticall cavilation, neither *Charles* nor *Anthony*, nor any particular man, ſhall bee obliged to beleeve in Ieſus Chriſt, nor to obey him: For the Scripture neither ſpeaketh of *Charles* nor *Anthony*. But the duty of particular men is drawne by neceſſary conſequence, from the generall rules that are in the Scripture.

So our adverſaries beleeve that *Pope Vrbane* is lawfull ſucceſſour in

in the ſupremacie of Saint *Peter*, which nevertheleſſe they derive by conſequence of this generall Maxime, *that the Biſhops of Rome are lawfull ſucceſſors in the Primacy of S.* Peter. If from an imaginary Tradition they draw conſequences, why ſhould not wee draw them from the holy Scripture?

When I ſay that *Purgatory*, and the primacy of the Biſhop of *Rome* are Traditions, whereof the Scripture maketh no mention, how ſhould I ſhew this in ſo many fillables, ſeeing I hold that it is not found therein at all? for if there were found a paſſage that ſaith, there is no ſuch thing as *Purgatory*, the Scripture ſhould make mention of *Purgatory*. Theſe men require the ſame, as when I ſhould ſay, that nothing is ſpoken of Ieſus Chriſt in *Virgils Æneades*, ſome trifling Sophiſter urgeth mee to ſhew

ſhew in the *Æneades*, a paſſage affirming that Ieſus Chriſt is not therein mentioned.

This peeviſh wrangling, no leſſe injurious then troubleſome, taketh from the Chriſtians, all meanes of proving to a Iew, by the Prophets, that Ieſus is the Chriſt, for the name of Ieſus Chriſt is not found in the Prophets; yet certaine it is, that the thing it ſelfe is therein explained in equivalent termes.

To be ſhort, in ſuch jugling Theology, it is impoſſible to prove by Scripture, that an *Ape* or *Cat* is not to be adored: for this is not found *totidem verbis* in the Scripture; but it is drawne from neceſſary conſequence of paſſages, wherein God alone will be worſhipped.

If I ſay that the ſoule is immortall, and that God governeth the World by his providence; will theſe venerable Doctors take mee

by

by the throate, to ſhew them this ſillabically in ſo many wordes? Indeed it is not found in the ſame words, but in ſome other equivalent ſpeaking of the life eternall, in this manner: *God maketh all things according to the counſell of his will.* Epheſ.1.5. *And a ſparrow falleth not the ground without the will of God* Matt.10.29. And God himſelfe pronounceth: *My counſell ſhall ſtand, and I will accompliſh all my pleaſure.* Eſay 46.10.

If the Scripture ſaith that God deſcendeth, or runneth, or is inflamed with choller, or ſleepeth; ſhall it not be lawfull to uſe plaine and intelligible words in expounding theſe figures?

Likewiſe I find not in the Scripture the word *Trinity*, but I have found the word three; Saint *Iohn* telling us that *there are three in heaven, the Father, the Word, and*

the Holy Spirit. 1. Iohn 5. 7.

I find not in the Scripture, *totidem verbis*, that the ſoule of the thiefe was not in *Limbo*. But I find that Ieſus Chriſt aſſured him, *Thou ſhalt this day bee with mee in Paradiſe.*

I find not in the Scripture in the ſame termes, that the Saints know not our hearts, but I find there, how *God alone knoweth the hearts of men.* 2. Chron. 6. 30.

There is no mention made of ſingle life of Prelates, in the ſame words, but there it is ſayd *Let a Biſhop bee husband but of one wife.* 1. Tim. 3. 2.

Furthermore Ieſus Chriſt diſputing with the devill, *Matth.* 4. 11. told him; *It is written, thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.* Which is a paſſage of the 6. of *Deut.* 13. *Thou ſhalt feare the Lord thy God, and ſhalt ſerve him*

him, and swere by his Name. To which passage the Lord joyneth another of the 1. of *Sam. chap. 7. 3. Subject your hearts to the eternal God, and serue him alone.* Iesus Christ made no scruple or difficulty to speake the same thing in sundry phrases.

At the 18. *Acts* 28. It is related that *Apollos* a *Iew*, demonstrated by the Scriptures of the old Testament, that Iesus was the Christ, though it bee not therein expressed in so many words.

And *S. Peter* at the 10. *Acts* 43. speaketh thus. *To Iesus Christ give all the Prophets witnesse, that through his name, whosoeuer beleeueth in him, shall receive remission of sinnes.* Yet this is not found among the Prophets in expresse words, but in equivalent termes, and by necessary consequence. Shall we then bee rebuked, if we alledge the Scripture

ture after the ſame wont and forme as Ieſus Chriſt and the Apoſtles have done?

The Apoſtle *S. Paul* in the 2. to *Tim.* 1. 13. commanding us *to hold faſt the forme of ſound words*, doth not bind us to ſillables, for ſoundneſſe and purity of doctrine, may copiouſly and in full ſenſe dwell under the ſignification of ſeverall ſorts of words, as health of body, may be clothed vnder another habit. It is ſo taught by *Hieronme* upon the 1. *chap.* to the *Galat.* *Let us not thinke that the Goſpel conſiſteth in the bare words of the Scripture, but in the true meaning and ſignification: not in the ſuperficies, but in the very marrow, not in the leaues decked with words, but in the roote of ſolid reaſon.*

Ne putemus in verbis ſcripturarum eſſe Euangelium, ſed in ſenſu: non in ſuperficie, ſed in medulla: non in foliis, ſed in radice rationis.

The Fathers and ancient Councells were ignorant in ſuch kind of importunate and unmannerly divinity, when they defined by the Scrip-

Scripture in the first Nicene councell, that the Sonne is *consubstantiall* with the Father, and when the first Councel of *Ephesus* decreed against *Nestorius*, that the Virgin *Mary* might and ought to bee called *the Mother of God.*

ὁμοούσιος.

θεοτόκος. Deipara.

The *Arians* pressed *Athanasius* to shew them this word *consubstantiall* in the Scripture: to whom *Athanasius* answereth in his booke of the decrees of the Nicene councell: *Though the very words be not so couched in the Scripture, yet they haue the sence and vnderstanding of the Scripture.*

εἰ καὶ μὴ ἤτοι ἐν τῇ γραφαῖς εἰσιν αἱ λέξεις, τὴν ἐκ τῶν γραφῶν διάνοιαν ἔχουσι. ἐνδυμᾶ τῆς ἀσεβείας ὑπὸ αὐτοῖς ἡ φιλία τοῦ γράμματος.

Gregory of *Nazianzen* at the end of his Sermon touching *Cyprian*, calls the *verbalists* θηρευτὰς συλλαβῶν καὶ λέξεων, *hunters after syllables and words.* And in his 37. Oration, which is the fifth concerning *Theology*, he saith that *the loue of the letter is to them ashadow or cloake for impiety.*

Quamodo sicis in Scripturis homoeusion, non inueniri? quasi aliud sit homoeusion quam quod dicit, Ego de Patre exeui, & ego et Pater vnum sumus.

Ambrose in his booke concerning the Faith, written against the *Arians*; *chap.* 5. *How doe you say that consubstantiall is not in the divine Scriptures? as if consubstantiall were any thing else but, I am issue of the Father, and the Father and I are one.*

We learn out of *Photius*, his *Bibliotheca*, that *Theodoret* composed an expres treaty vpon this subject, the inscription whereof is, *Against those who affirme that wee ought to relye on the words, without having regard to the matter signified.*

Touching this point, we have the most learned of our adversaries on our side. *Bellarmine* in his 3. booke of justification, *chap.* 8 *Nothing can bee sure in certainty of Faith, unlesse it bee contained immediatly in the word of God, or drawne from the word of God by some evident consequence.*

Salmeron in his 9. *Prolegomenon*: *Not onely the matter which is immediatly*

πρὸς τοὺς λέγοντας ὅτι χρὴ δέχεσθαι τὰς φωνὰς, καὶ μὴ σκοπεῖν τὰ δι' αὐτῶν σημαινόμενα.

Non potest aliquid certum esse certitudine fidei, nisi aut immediate contineatur in verbo dei, aut ex verbo dei per evidentem consequentiam deducatur, &c. Neque de hoc principio vel Catholici vel hæretici dubitant.

Salmer. proleg. 9. prima quinquagena Can. 7.

Non tantum divinam authoritatem habent, & fide ea tenenda sunt quæ in Scripturis expresse continentur, sed

diatly conteined in the Scriptures; hath divine authority, and ought to be allowed with faith; but also all things thatare drawn from thence by necessary & euident consequence, which doctrine hath bin derived vnto us from Greg. *that great Divine. And a little after, a thing is sayd to be in the Scripture two manner of wayes; partly because it is therein contained expressely, and in the litterall sence: partly because it is contained vertually therein, and is drawne from thence by necessary consequence, now it is lawfull to dispute with Heretickes both these wayes.* Hee bringeth Purgatory, merrits, and satisfactions for examples: wordes that himselfe confesseth not to be in the Scripture, but may be drawn from thence by consequence.

Iesuite Vasquez: It importeth not whether the word be in Scripture or no, so as that which it signifieth be in the Scripture. Iansenius Bishop of *Gant,*

etiam ea omnia quæ ex illis necessaria & euidenti consequentia deducuntur, quæ doctrina a magno illo Theologo Gregorio ad nos deriuata est. Et Paulo post: Dupliciter aliquid esse in Scriptura dicitur, aut quia est expresse in ea contentum, aut in sensu literali: deinde omne quod virtute in ea cõtentum est, & necessaria consequentia extractum. Atque his duobus modis agere licet in hæreticos.

Vasq. in 1. Partem. Thomæ Tomo 2. Disp. 110. cap. 1. § Quarto.

Nihil refert hæc vocem non esse in Scriptura, si vox id signi-

Scripture docet.

affirmeth the same at the 107. Chapter of his Harmony.

Our confession is frivolously obiected unto us, which saith in the 5. Article, that *the Scripture is the Rule of all verity, containing all that is necessary for the service of God and our saluation, to the which it is not lawfull to adde, diminish, or alter.* For if these Novice Doctors affoorded themselues the leasure to read the following lines, they should there find, that *wee avow the three Creeds, to wit, the Apostles, the Nicene, and the Athanasian.* Which notwithstanding are not found in the Scripture, in such and so many words. And in the Article following, wee approove of that which hath determed by the ancient Councells, touching three persons in one individuall essence, yet the eeterminations of Councels are not found to bee in the Scripture in the same termes.

Our

Our confeſſion confineth us no more to the Scripture, then the Councell of Trent bindeth our adverſaries to the word written and unwritten. Yet they would not be interrupted thereupon, nor that we ſhould enjoyne them to ſhew euery word ſpoken by them, to be in ſo many ſyllables in the written word, or in that which is not written.

Whereas they ſuffer us not to bring one paſſage of Scripture, for expoſition of another, unleſſe wee ſuddenly bring a third, that ſaith this paſſage expoundeth that. By ſuch proceeding they take away and extinguiſh all meanes of expounding Scripture by Scripture: wherein alſo they contradict the Elders and Doctors of the Church of Rome, who grant that Scripture ſhall bee interpreted by Scripture, as we have mentioned in my former

mer booke of the Iudge of Controverſies, *Chap.* 4. For the expoſition of theſe words, *This is my body*, we alledge the paſſe of the Apoſtle, ſaying, *This Bread which we breake, Is it not the Communion in the body of Chriſt?* Likewiſe, *When you ſhall eat of this Bread, or drinke of this Cup, you ſhall declare the death of the Lord.* Hereupon theſe youngſters require a paſſage which ſaith, that theſe two laſt paſſages are the expoſition of the firſt. Wee anſwere that it is not needfull, for it is ſufficient that theſe three paſſages ſpeake of the ſame thing. For to underſtand the Doctrine of the Euchariſt, it is behoovefull to collect together all that the Scripture maketh thereof mention; ſeeing that paſſages ſo comparatively united, doe manifeſt and interpret one the other.

Theſe new Diſputants in rejecting all ſyllogiſmes, and all arguments,

ments, are obſtinate and unexcuſable. For by what reaſon can they baniſh the uſe of reaſon from Divinity? It were fitter for them to addreſſe themſelves to the Thomiſts and Scotiſts, who are full of Schoole brambles, and doe ſubject Saint *Paul* to the poſitions of *Ariſtotle*, and clothe Divinity with a Philoſophicall habite. Yet theſe very men who forbid us to diſpute, doe make arguments (after their manner) to the which it is impoſſible to give anſwere, by the ſole words of the Scripture. For we are conſtrained to ſay, *I deny the major*, or *the minor*, which are words not ſo much as touched in the Scripture.

What man, but a ſenſleſſe, is ignorant, that when two Propoſitions are ſoddered together as they ſhould bee, the concluſion or inference muſt neceſſarily follow? And

And this is not an invention of *Aristotle*, but a worke of God, and a naturall impression, for peasants make good arguments, though ill accommodated.

If of two propositions in an argument, one bee drawne from the Scripture, the other be knowne by the sense, and allowed by the Adversary, the conclusion shall follow of necessity. As for example; I speake according to Scripture, that *every man is a lyer*. To this proposition, I adde another well knowne by the sense, and confessed by the Adversary, *Philip is a man*, whereupon the conclusion that followeth, *therefore Philip is a lier*, cannot bee denied, but by some witlesse Idiot, and such a one as will not sticke to contradict himselfe, in denying that which necessarily followeth, upon the proposition which he hath confessed.

And

And to the end it may not bee thought, that this Conclusion hath no certainty, but by vertue of the two propositions, I say that without a formall syllogisme, this conclusion *Philip is a lyer* is contained in that proposition *every man is a lyer*: just as one crowne is contained in ten, though there bee no man to say it.

Thomas ought to have instructed them hereupon, who in the first part of his Summe Quest. 1. sheweth, that *Theologie is disputative, and that by the Articles of faith it proceedeth to shew some other thing: as when the Apostle in* 1 *Cor.* 15. *disputeth of the resurrection of Iesus Christ, to prove the resurrection to bee common.* Vpon which place *Vasquez* in the 12. Disputation Chap. 2. maintaineth, that in Theologie if one proposition be taken out of a passage of Scripture, and the other known by

Quæst. 1. art. 8. *Theologiam esse argumentationem, & ex articulis fidei procedere ad aliquid aliud ostendendum: Sicut Apostolus* 1. *Cor.* 15. *a resurrectione Christi argumentatur ad communem resurrectionem probandam.*

by naturall light, a conclusion may bee drawne from thence, which may serve for a definitive position in the faith.

It is true (say these men) that humane reason may be deceived; and they say true. The same may bee said of the sight and of the hearing But would they dig out their owne eyes, under colour that their eyes doe sometimes deceive them? Vnder the pretext that reason is sometimes abused, shall they withhold us from the use of reason? Are there no good consequences, and necessary? Because some are evill, shall they reject those that are good? If they will have it so, when the Doctors reade to us some passage of Scripture May not we tell them, *Perhaps it is not there as you reade it, you must not beleeve your eyes, for the sight of a man may often be deluded and mistaken?*

There-

Therefore the manner of making arguments, where reaſon is not deceived, and whence the concluſion cannot bee denied, is that which I have ſaid, by joyning to a propoſition drawne from the Scripture, a ſecond that is knowne by the ſenſe, or by a naturall light, and is allowed by the Adverſary.

The way to put theſe Diſputants of our age to a *non plus*, to ſtave them off from interrogations, and keepe them to a ſyllogiſticall method: for then they ſhall make an argument, wherein the ſecond propoſition ſhall bee thus in ſubſtance: *You are obliged by your owne confeßion to ſay nothing but what is in the Scripture* totidem verbis, the which ought to bee denied them.

It would be eaſie for vs to touch our Beliefe, in termes extracted word by word out of the Scripture

ture, fastning one passage to another without knot or connexion. The language indeed would ill cohere, having neither the word *for*, nor *then*, nor *wherefore*, nor all that sheweth to dispose its discourse into parts, and to shew the prosecution of the reason. But in doing this, we should close up the mouthes of these harebrained spirits, who take it in indignity, and are offended if a word *for* used which is not in the Scripture.

In one thing they speake reasonably. *But If* (say they) *Ye be permitted to make use of consequences, why shall it not bee lawfull for us to doe the same?* This cannot bee contradicted, but on condition that they obtrude not unto us *non sequitur's* for consequences, drawing all things out of all things, like so many Chymists. You may see some patterns of their consequences:

Christ

Christ hath sayd, *I have to tell you many things, but you cannot for the present beare them away:* Therefore Christ hath taught that Saints ought to be invoked, images to bee served, and the Trinity to be painted. Christ hath sayd, *doe this:* therfore the Priest sacrificeth the body of Iesus Christ in the Masse: Christ hath sayd, *tell it to the Church:* therfore the Church of Rome cannot erre. Christ hath sayd, *All that you shall loose on earth, shall bee loosed in heaven:* therefore the Pope can let loose vnder ground, and release soules out of Pugatory. *God hath made man after his owne image:* therfore images ought to be adored. Likewise, *Sin against the holy Ghoast is neither pardoned in this world, nor in the world to come:* therefore there is a fire of Purgatory, to purge the soules. Consequences that would provoke laughter, were it not that

thereby the word of God is troden under foot, and the service of our Lord vtterly depraved.

CHAP. XXIII.

Testimonies of the Fathers, touching the perfection of the Scripture.

AS the authority of the word of God contained in the holy Scriptures, is not supported by the authority of men, so also its perfection hath no want of their testimony. Iesus Christ spake at the 5. of *Iohn* 34. *I seeke not testimony from men.* To beleeve that the word of God is perfect, because men affirme it, is to kindle a lampe to light the noone day; for God is not to be therefore trusted, because men say the word it must bee so. The word of God is as forcible alone, as in company: yea being alone

lone it better guardeth its owne authority. How groſſe then and abſurd our adverſaries ſhould ſhew themſelves, in attempting to prove the inſufficiency of the Scripture, out of the Fathers, ſeeing that to defend her ſufficiency by warrant of the Fathers, is to derogate from her authority.

But before we liſten to the ancient Doctors in this queſtion, give us leave to proteſt, that we alledge them not to defend the Scripture, but by way of their juſtification: for they are made the advocates of error, contrary to their owne intentiõ. They are alledged to prove the inſufficiency of the Scripture, whoſe actuall perfection and abſolute ſufficiency they exalt above all, upon all occurrences and tracts concerning the doctrine of ſalvation.

Clemens Alexandrinus in the ſixt

ὐδὲν ἄτρ γραφῆς λέγομεν.

booke of his Stromata, *Wee say nothing without the Scriptures.*

Scriptum esse doceat Hermogenis officina. Si non est scriptum, timeat va illud, adijcientibus aut detrahentibus destinatum.

Tertullian in his booke against *Hermogenes* wrote before hee became a Montanist Hereticke, in his 22. chap. *The shop of* Hermogenes *declareth to us that it is written, but in case it be not written, let that* woe, *denounced against those which adde or diminish, be a terrour vnto them.* But when hee afterwards slid away into heresie, he betooke himselfe to maintaine his doctrine by vnwritten Traditions. For in his booke of Monogamy, which he compiled being an Hereticke, at the 2. chap. hee transmitteth vs to Tradition, alledging these words of our Lord: *I have many things to tell you, but you cannot carry them away at this time.* which is the passage that our adversaries ordinarily produce for their Traditions.

Hippol. tomo 3. Biblioth. Patrũ, pag. 20 & 21. Edit. Col.

Saint *Hippolitus*, *There is but one God,*

God, whom wee know not by other meanes, but by the ſacred Scriptures. Even as he that would exerciſe the wiſedome of this age, cannot ſeeke and obtaine it, but by reading the opinions and precepts of Philoſophers: ſo all of us that would practiſe true Piety towards God, can learne and compredend it no way elſe, but by the holy Scriptures.

Vnus Deus eſt, quem non aliunde agnoſcimus quàm ex S. Scripturis. Quemadmodum ſi quis vellet ſapientiam huius ſæculi exercere, non aliter hoc efficere poterit, niſi dogmata Philoſophorum legat: ſic quicunque volumus pietatem in Deum exercere, non aliunde diſcemus quam in Scripturis diuinis.

Saint *Athanaſius* in the beginning of his oration againſt the Gentiles, *The holy and devinely inſpired Scriptures, are ſufficient to cauſe the truth to bee vnderſtood.* And in his booke of our Saviours Incarnation, *Are you ſo inordinatly deſperate as to relate things that are not written, and to keepe your vnderſtanding at ſuch diſtance from true piety?*

Athan. αὐτάρκεις μὲν γὰρ εἰσὶν αἱ ἁγίαι καὶ θεόπνευστοι γραφαὶ πρὸς τὸ τὴν ἀλήθειαν ἀπαγγελλειν.

Ambroſe in his firſt booke *de Officijs* cha. 23. *How can wee alledge things, not found to be in holy Scriptures?*

Ambroſ. Quæ in ſcripturis ſanctis non reperimus, ea quemadmodum v-

Saint *Hilary* in his ſecond booke

Suspare possemus? Hillar. *Te admirer, fidē tantum secūdum ea quæ scripta sunt desiderantē.*

against *Constantius, I doe admire thee, O Emperour* Constantius, *shewing thy desire, that men should beleeve, according as it is written.*

Basil. εἰ γὰρ πᾶν ὁ οὐκ ἐκ πίστεως ἁμαρτία ἐστὶν, (ὥς φησιν ὁ ἀπόστολος) ἡ δὲ πίστις ἐξ ἀκοῆς, ἡ δ' ἀκοὴ διὰ ῥήματος θεοῦ πᾶν τὸ ἐκ τὸς τῆς θεοπνεύστου γραφῆς οὐκ ἐκ πίστεως ὄν, ἁμαρτία ἐστίν.

Basile is excellent heereupon towards the end of his Ethicks, which are among his Ascheticks: *If (saith hee) all that is not of Faith be sinne, as the Apostle speaketh, and faith commeth by hearing, and hearing from the word of God, all that is without or beside the holy Scripture devinely inspired (not being of faith) is sinne.* And againe in his Treatise concerning Faith: *It is a manifest revolt from the faith, and a capitall crime of pride and presumption to reject any thing that is written, or to bring in any thing unwritten.* See also the same Father amongst his more compendious rules in the 95. definition.

Idem, φανερὰ ἔκπτωσις πίστεως, καὶ ὑπερηφανείας κατηγορία, ἢ ἀθετεῖν τι

Saint *Cyrill* of Ierusalem is no lesse expresse. This good man in his fourth Catechisme instructeth the

people in this manner: *Touching the divine and sacred misteries of the faith, the least matter is not to bee taught without the holy Scriptures, nor suffered to be brought in after any sort whatsoever, either through probability, or through words fitly disposed. Yea, put no confidence in mee that speake unto you these things, unlesse I give you proofe, of that which I preach unto you, out of the holy Scriptures, for the integrity of our faith consisteth not in designes or conferences artificially invented, but in proofe drawne from the divine Scrptures.*

And *Cyril* of Alexandria in the 2. booke upon *Genesis*, *How can we admit of that which the holy Scripture hath not said, or range it amongst absolute verities?* And in his seventh booke against *Iulian*, *The holy Scrip-*

τῶν γεγραμμένων, ἢ ἐπεισάγειν τῶν μὴ γεγραμμένων Cyrill. Hier. Catech. 4. c. de Spir. S. δεῖ περὶ τῶν θείων καὶ ἁγίων τῆς πίστεως μυστηρίων μηδὲ τὸ τυχὸν ἄνευ τῶν θείων παραδίδοσθαι γραφῶν, μηδὲ ἁπλῶς πιθανότητι καὶ λόγων κατασκευαῖς παραφέρεσθαι. μηδὲ ἐμοὶ τῷ ταῦτά σοι λέγοντι ἁπλῶς πιστεύσῃς ἐὰν τὴν ἀπόδειξιν τῶν καταγγελλομένων ἀπὸ τῶν θείων μὴ λάβῃς γραφῶν. Cyrillus Alexandr. Gla. Phyr. Dist. 2. ὁ γὰρ οὐκ εἴρηκεν ἡ θεία γραφὴ τίνα δὲ τρόπον παραδεξώμεθα, καὶ ἐν

τοῖς ἀληθῶς ἔχουσι καταλογιούμεθα.

ture is sufficient to make those wise, most approved, and of able understanding, who are therewith educated and instructed.

Theod. Dialog. 1. ἐγὼ γὰρ μόνη πείθομαι τῇ θείᾳ γραφῇ

Theodoret in his first Dialogue intituled *De Immutab. Bring not humane reasons to me, for I beleeve not in any thing, but the holy Scriptures.*

Et Dial. 2. Οὐ γὰρ οὕτως εἰμὶ θρατὸς ὥστε φάναι τι σεσιγημένον παρὰ τῇ θείᾳ γραφῇ.

And in his second Dialogue, *I am not so rash as to affirme any thing, wherein the sacred Scripture is silent.*

Corysost. πάντα σαφῆ καὶ εὐθέα τὰ παρὰ ταῖς θεαῖς γραφαῖς, πάντα τὰ ἀναγκαῖα δῆλα.

Chrysostome upon the second Epistle to the Thessalonians the second Chapter, *All things that are in the divine Scriptures are cleere and sincere, every thing that is necessary, is therein plaine.* And upon *Psalm.* 95. *When any thing is spoken without the Scripture, the very cogitations of the hearers are lame.*

Et in Psa. 95 ἐάν τι ἄγραφον λέγηται, ἢ

The same Father in his third Homily upon the second to the Corinthians, calleth the Scripture

an

an exact ballance, the rule and square of all things. He saith not as *Bellarmine* (falsifying this passage) doth make him, that the Scripture is the most exact rule of all; but *that it is the ballance, square, and rule of all things.*

διὰ τοῦτο ἐν ἀκρόατ ἀκρίβει ἀκριβέστερον ἅπαντων ἐν γνώμονα καὶ κανόνα. *Bellar. de verbo dei lib. 4. cap. 11.*

Saint *Hierome* upon the first Chapter of the Prophet *Aggay*, *The things which they invent and forge of themselves, as by an Apostolicall Tradition, without the authoritie and testimony of the holy Scriptures, are stroken and dashed by the very sword of God.* And upon the Prophet *Micah l. c. 1. 1. The Church of Christ is not strayed out of its limits, that is to say, from the holy Scriptures.* So as to bring any thing from without the Scripture in the Doctrine of salvation, is to wander out of the bounds that God hath prefixed to the Church.

Hieron. *Sed & alia quæ absque authoritate & testimonio scripturarum quasi traditione Apostolica sponte reperiunt, percutit gladius Dei. Ecclesia Christi & non est egressa de finibus suis, id est de Scripturis sanctis.*

The same Father against *Helvidius*

dius, As wee deny not that which is written, so wee reject that which is not written. Wee beleeve that God is borne of a Virgine, because we reade it: but we beleeve not that shee was joyned in marriage after her childe-birth, because we reade it not.

We have the life of Saint *Anthony* (which some attribute to *Athanasius*) speaking, τὰς γράφας ἱκανὰς εἰς πρὸς διδασκαλίαν, *that the Scriptures are sufficient for our instruction.*

Saint *Augustine* in his 49. Treatise upon Saint *Iohn*, *The Evangelist testifieth that Iesus Christ both did and said many things that are not written: but we have chosen the things esteemed necessary to salvation, which have been written.*

In his second booke *De merito peccatorum & remiss. Chap. 36. When a matter of greatest obscurity and darknesse is disputed, without the assistance of the divine Scriptures evident*

Hiero. in Helvid. *Vt hæc quæ scripta sunt non negamus, ita ea quæ non sunt scripta renuimus. Natum Deum esse de virgine credimus quia legimus: Mariã nupsisse post partum non credimus quia non legimus.*

August. *Evangelista testatur multa Dominum Christũ et dixisse et fecisse quæ non scripta sunt: electa sunt autem quæ scriberentur, quæ saluti credentium sufficere videbantur.*

Vbi de re obscurissima disputatur, non adiuuantibus diuinarum scripturarum certis clarisq; de-

dent and moſt certaine direction, humane preſumption ought to ſuppreſſe it ſelfe. The knowledge that ſome impute to Saints concerning our cogitations, the *Limbus* for the Fathers, and that for little infants, are matters very obſcure, yet concerning theſe points have we no paſſage in the word of God.

cumentis, cohibere ſe debet humana preſumptio.

In the 142. Epiſt. chap 9. *By the ſingle Scripture alone, you may fully know the will of God.* And if it bee ſuppoſed, that this Epiſtle was not written by Saint *Auguſtine*, but by *Pelagius*, yet it is manifeſt, that *Auguſtine* never reprehended him for ſpeaking in this manner.

Per ſola ſcripturas poteſt plenam Dei intelligere voluntatem.

Alſo in his booke of nature and grace, *Chap.* 61. A *Pelagian* reciting to him ſome allegations of the *Fathers*, he anſwereth. *I owe my approbation and conſens onely to the Canonicall Scriptures, without refuſall or excuſe.*

Solis Canonicis debeo ſine vlla recuſatione conſenſum.

The

The same Doctor in his booke of the Vnity of the Church, disputeth against the *Donatists*, who affirmed that the true Church was on their side. *Augustine* to know which is the true Church, will have the question determined by the Scriptures alone; not by the Histories and humane Testimonies, whereof the *Donatists* make their use & best advantage. These are his words in the 2 chap. *What shall we doe then? shall wee seeke the Church in our wordes, or in the words of her head, our Lord Iesus Christ? I conceiue that we ought rather to seeke it in the words of him, who is the truth it selfe.* Diametrally opposing our adversaries, who will have the Scripture notified and receiued by the Testimony of the Church: He on the other side will have us take notice, and embrace the true Church, by the Testimony of the Scrip-

Quid ergo facturi sumus? in verbis nostris eâ quæ situri, an in verbis capitis sui, Domini nostri Iesu Christi? Puto quod in illius potius verbis eâ quærere debemus quæ veritas est.

Scripture. And in the 3. chapter persuing this discourse: *But as I began to say, let us not heare it spoken, I say this, thou sayest that, but let vs heare, this saith the Lord. There are assuredly bookes of the Lord, to whose authority we both subscribe, therein we both beleeue, to them are we both subject, that is the place where wee are to seeke the Church, there we debate our cause.* This pious Doctor spake not as too many doe in these daies that the Scripture is not judge, that it is a dumbe Rule, that it is ambiguous, that it containeth not all things necessary to salvation, that the faith of the Church regulates the Scripture. And not on the contrary, hee would have the question of the Church decided by the Scripture alone. Wherevpon he addeth. *Let us despise and cast from us those allegations, which we make one against another, and are not taken from the*

Sed vt dicere ceperam, non audiamus hac dico, hac dicis, sed audiamus, Hac dicit Dominus. Sunt certè libri dominici quorũ authoritati vtrique consentimus, vtrique credimus, vtrique seruimus. Ibi quaeramus Ecclesiã, ibi discutiamus causã nostrã

Auferantur ergo illa de medio, quae aduersus nos inuicem, non ex diuinis

Canonicis libris, sed aliunde recipiamus.

the divine Canonicall bookes, but from elſe-where. For (urging further) *I deſire that the Church bee prooved, not by humane documents or inſtructions, but by divine Oracles.* He calleth humane inſtructions, all that is alledged without the Scripture. Can our adverſaries by this courſe euer proove, that the Church of *Rome* is onely the true Church, rather then the *Grecian*, or the *Syrian?* and that the *Pope* is Saint *Peters* ſucceſſour, in the charge of head of the vniverſall Church? At the laſt, after many paſſages of Scripture called to mind, and uttered in defence of it, turning his deſigne towards the *Donatiſts*, hee ſummoneth them to proove their poſitions by Scripture. *Read us that in the Law, the Prophets, the Pſalmes, the Goſpel it ſelfe, or writings of the Apoſtles, and wee ſhall beleeue.* Obſerue directly how we proceed with

Cap. 6. Legatis nobis hoc de Lege, de Prophetis, de Pſalmis, de ipſo Euangelio, de Apoſtolicis literis, legite, & credemus.

with our adverſaries; for we call upon them. *Reade us invocation of Saints, Images of the Trinity, adoration of Reliques, or ſucceſſion of the Pope in the Apoſtleſhip of Saint* Peter, *in the writings of the Prophets, Apoſtles, Evangeliſts, and we will beleeue them.* But they are ſo netled at this, that (following the example of the *Donatiſts*) they cenſure this demand to be vnjuſt, remanding us to Tradition, which they call the unwritten word, taught by the mouth of the Church, that is to ſay, the *Pope* and a few Prelates, who dominere by means of theſe Traditions, which are all accommodated to their profit, and ſubdued to their power.

This holy perſonage cannot be ſatisfied with long enough inſiſting upon this ſubj &, and if this booke were not to bee found in all Saint *Auguſtines* workes, or that it were

were without a title, our adversaries would say, that *Calvin*, or *Beza* had contrived it to their humour. For he addeth, *Let Donat read mee that in the holy Scriptures, and he shall be no Anathema.* Likewise, *let them read us that in the holy Scriptures, and we will beleeue it.* And a little after, rejecting the proofes of the *Donatists*, who alledged miracles for themselues, and the Councells of their Bishops, and the beleefe of the people, saith, *Such like matters being layd aside, let them demonstrate and proue their Church if they be able, not in discourses and rumors of Africans, not by the Councells of their Bishops, nor by the writings of such and such disputants, nor by cheating signes and miracles: for against those deuices we are armed and prepared with the word of God: but by the ordinances of the Law, by the predictions of the Prophets, by the Canticles of the Psalmes,*

Cap. 12. *Legat mihi hoc in scripturis sanctis, & non sit anathema.*

Cap. 15. *Legant hic nobis de scripturis sanctis, & nos credemus.*

Cap. 16. *Remotis igitur talibus Ecclesiam suam demonstrent si possunt, non in sermonibus & rumoribus Africorum, nō in conciliis Episcoporū suorum, non literis quorūlibet disputatorum, non in signis & prodigijs fallacibus, quia etiā contra ista verbo Domini præparati & cauti reddisti nos,*

Psalmes, by the words of the Sheepheard himselfe, by the preachings, and paines taking of the Evangelists, that is to say, by all the Canonicall authorities of the holy Bookes.

sed in praescripto Legis, in Prophetarum praedicti is in Psalmorum canticis, in ipsius pastoris vocibus, in Evangelistarum praedicationibus & laboribus: hoc est, in omnibus Canonicis sanctorum librorum auctoritatibus.

But as concerning another difficulty proposed, to wit, that there was obscurity in the Scripture, and that there was difference and disagreement touching the sense of the passages which were alledged, hee doth not in manner of our adversaries, who striue to make the Church infallible interpreter: for in so doing, one of the parties should be judge; and the Church should not bee subject to any judgment; but he averreth that leaving the obscure passages, every one may make use of those that are plaine, presupposing that what is said obscurely in one passage, is clearly manifested in others. Assuring withall, that there is no other

Cap. 4. *Hoc etiam praedico atq; propono, ut quaeque aperta & manifesta deligamus, quae si in S. Scripturis non inuenirentur, nullo modo essent unde aperirentur clausa, & illustrarentur obscura.*

way to avoyd doubtfulnesse and difficulty. *I propose this* (saith he) *to the end we may chuse the passages, that are most cleere and manifest; the which being not found in the holy Scriptures, there should be no further meanes to open things that are shut up, and explaine the obscure.*

Lib. 2. de doct. Chri. cap. 9. *In his quae aperte posita sunt in Scriptura inveniuntur illa omnia quae continent fidem moresque vivendi.*

For (as he speaketh in another place) *In matters that are plainely set downe in the holy Scriptures, are found all things that concerne the faith and good manners.* As *Basil* hath it in his *Breviores Regulae*, at the 267. Answere. *The matter that seemeth to bee obscurely mentioned in some passages of the Scripture divinely inspired, are interpreted by that which is more cleerly set downe in other places.*

Sed nunc nec ego Nicaenum nec tu debes Ariminense tanquam praeiudicaturus pro-

Hee in his third booke against *Maximine, Chap.* 14. dispute th thus against an Hereticke; *Now I ought not alledge the Nicene Councell, nor thou the Ariminensian by way of prejudging.*

judging. I am not bound to the authority of that, nor thou to the authority of this. Let one thing be opposed to another, one cause to another, and one reason to another reason, and this by authorities of the Scriptures, which are not particular to such and such, but are common witnesses to one and the other party.

Origen in his Homily upon *Ieremie*; *It is necessary that we bring the holy Scriptures to witnesse, for without them our opinions and reports are not worthy to be beleeved.* *Bellarmine* answereth, that *Origen* speaketh only of obscure questions, concerning which, he thinketh it behoovefull, that they be taught by the Scripture. But besides that, the whole proceeding of *Origen* in this passage, maketh the contrary to appeare: the Cardinall deceiveth himselfe, if hee thinke that the things easie to bee understood (as

ferro Coelum: Nec ego habui authoritatem, nec tu illius detineris. Scripturarũ authoritatibus non quorũcunque propijs, sed vtriq; communibus testibus, res cũ re, causa cum causa, ratio cũ ratione concertet.

Necesse nobis est sanctas Scripturas in testimonium vocare. Sẽsus quippe nostri & enarrationes sine his testibus non habent fidẽ. Bell. lib. de verbo Dei nõ scripto, cap. 11. sect. 2.

that God hath created the world, and that Iesus Christ is dead for us) have not as much need of the authority of the Scripture, as those that are obscure: but on the contrary, it is not necessary to penetrate into the knowledge of many obscure things; and God hath not deemed it requisite to satisfie curiosity therein. Moreover, *Bellarmine* speaking in that manner, condemneth a great number of Traditions in the Romish Church, which are most obscure; as the Tradition of *Limbus* for the Fathers, and that for little infants. The Tradition that the Saints know our thoughts, and behold all things in Gods face. The Tradition of accidents without subject in the Eucharist. The Tradition that the Virgine *Mary* is crowned Queene of heaven; which are things wherein mans understanding

ding is benummed, all being full of uncertaine presumptions. And it were most needfull to have the Scripture testifying for them, if it bee so that in obscure things wee ought to bee taught by the holy Scripture.

I will adde the opinion of the Emperour *Constantine* the great for a close, who was the man in this world after the Apostles, that did most good to the Christian Church. Of him *Theodoret* reporteth, that at the overture of the great Nicene Councell, exhorting the 318. Bishops assembled to determine controversies, hee speaketh in this manner: *The Evangelicall and Apostolicke bookes, and the Oracles of the ancient Prophets instruct us plainely in our Beleefe, concerning divine matters. Wherefore all unfriendly contention being throwne to the ground, let us draw the solving of doubts*

Theod. lib. 1. Histor. ca. 7. ἐυαγγελικὰι βίβλοι καὶ ἀποστολικαὶ, καὶ τῶν παλαιῶν προφητῶν τὰ θεοπίσματα σαφῶς ἡμᾶς ἃ χρὴ περὶ τῶν θείου φρονεῖν ἐκπαιδεύουσι. τὴν πολεμοποιὸν οὖν ἀπελάσαντες ἔριν ἐκ τῶν θεοπνευστῶν λόγων λάβωμεν τῶν ζητουμένων τὴν λύσιν.

doubts from the words divinely inspired. This holy discourse displeaseth *Bellarmine*, for he saith, *That* Constantine *was a great Emperour, but no great Doctor of the Church, and that he understood not the secrets of religion.* And *Andradius* affirmeth, that these words of *Constantine* pleased none but the hereticall Arians. But who was he among the Ancients that ever blamed this Emperour for speaking so? Yea, doe not all the Historians magnifie his prudence and sage management of affaires in this Councell? And verily this Councell hath followed his counsell, and refuted not the Arians by other strength of Argument, then by the holy Scripture.

Bell lib. de verb. Dei nõ scripto cap. 11. §. tertio. *Erat Constãtinus magnus Imperator, sed non magnus Ecclesiæ Doctor.* Andrad. lib. 2. Defens. Fidei Trid. initio. *Non advertũt imprudentes homines tantũ Arianis qui Seleuciæ convenerunt, istã Constantini orationem arrisisse.*

It is evident by this passage, that *Constantine* untill then had allowed no other instruction but by the holy Scriptures, and that no man taught

taught after the fashion of the *Romish* Church at this time, wherein men begin with Tradition, in saying that the authority of the Scripture is founded vpon the Tarditon of the Church.

If then in matters necessary to salvation, these Doctors for three or foure ages after the Apostles did reject all Traditions not contained in the holy Scriptures, much more and with stronger reason it standeth, that after so many ages transacted, there should be lesse probability of cause to make new additions. For when shall there be any cessation of adding? *Bellarmine* in his 3. chapter against *Barkley*, perceiuing that the *Popes* power to depose Kings, is destitute of all Testimony of antiquity, saith, that *hee judgeth not soundly of the Church of Christ, who admitteth nothing but what he readeth expressely*

Non recte de Ecclesia sentit qui nihil admittit nisi quod expressè in veteri Ecclesia scriptū

aut factum esse legit. Quasi Ecclesia posterioris temporis aut desierit esse Ecclesia, aut facultatē non habuerit explicandi & declarandi, constituendi etiam et iubendi quæ ad fidē et mores Christianos pertinent.

to haue beene done or sayd in the ancient Church. As if the Church of the latter time, had either discontinued and left off to be a Church, or had not the faculty of explicating, or declaring, constituting, and ordaining matters which concerne the faith, and manners of Christians. Whence it followeth, that the Church of *Rome* is not yet compleate and finished in her perfection, seeing that precepts touching the faith, and rule of moralitie may be added thereunto; as indeed there are yet many that are hot in the forge, and freshly hammered upon the anvile of avarice, and ambition. But this Cardinall ought to consider, that seeing this Tradition touching the *Popes* power to depose Kings, maketh the *Pope* King of Kings; It is not just or reasonable, that the *Pope* should be judge thereof, nor that he should bee permitted without

out rendering accompt to any other perſon, to introduce ſuch Traditions without the word of God, whereby to enveagle the temporall wealth, and to make himſelfe the monarch on earth.

By this very doctrine the *Ieſuite* equalleth in authority the *Romiſh* Church of this time, to the Church of the Apoſtles time. Yet it is the Church of the Apoſtles time, which regulateth the ſucceeding ages. And thoſe firſt Heraulds of grace in Ieſus Chriſt, are yet ſeated vpon the twelue thrones ludging the twelue Tribes of Iſrael.

From this ſource proceeded the Bull *Exurge*, which is at the end of the laſt *Lateran* Councell, placing this amongſt the hereſies of *Luther*, when he ſayd that, *It is not in the power of the Pope, and Church of Rome, to eſtabliſh Articles of faith.*

Hence

Syn. Flor. Sess. vlt. *Romana Ecclesia necessitate urgente iure sua particulã illam ex filioque Symbolo apponere licuisse.*

Hence also proceeded the remonstrance, which the counceil of *Florence* published; that the Church of *Rome* had just power to adde to the Creed.

CHAP. XXIIII.

How the Texts and Passages of the Fathers, which our adversaries alledge for the unwritten Traditions, ought to be understood.

SEeing that in matter of Christian faith, and the points necessary to salvation, the *Fathers* doe unanimiously cleave to the sole word of God, contained in the Holy Scriptures, it were a strange thing if after this, they should seeke to ground themselves upon Traditions, and to surmise in matter of salvation, another word unwritten. Certainely the Doctors who should destroy that which they

they have built vp, ought not to be beleeved; by no meanes ſhould they bee credited, who credit not themſelues.

Now for the better purging of them from this blame, it would be neceſſary to remember that which wee have formerly ſpoken, to wit, that we reiect not all ſorts of Traditions; for the Scripture it ſelfe is a Tradition, which is one reaſon. A ſecond is, becauſe there are Traditions which are not matters of Faith, nor neceſſary to ſalvation, but cuſtomes, and reglements, touching Eccleſiaſticall policy: which wee willingly approove, when wee ſee that they have beene receiued in the auncient Church by a generall conſent. And *Satan* having alienated any one of theſe cuſtomes, and turned it to Idolatry, or converted it to any other end unpractiſed before, wee doe

Three ſorts of good Traditions.

1.

2.

doe not beleeue that in deserting such a custome, Christian Religion is a whit impaired; but it were wisely done to barge up that gate
3. against the devill. A third is, because there are also Doctrines taught in the Scripture, which are there not found in the same termes as the Ancients propose them, but are therein found in equivalent words, or are deduced from thence by necessary consequence. If any man will call these doctrines *Traditions* wee will not quarrell him thereupon, provided that he allow such Traditions to be bottomed with the Scripture, and there to be found in substance.

I say then, as often as the Fathers mention and give way to Traditions, their meaning is of those three sorts afore recited: that is to say, either of the Scripture it selfe; or of customes and reglements of Eccleſi-

Eccleſiaſticall policy, and of matters not neceſſary to ſalvation; or of occurrences contained in the Scripture, yet not there found in the ſame words, as the auncients propoſe them, but in ſubſtance and by conſequence, to proove the which wee have employed the Chapter following.

CHAP. XXV.

A prooſe of that which went before.

SOme doe object *Ireneus* unto us (who wrote about the end of the ſecond age) that in his 3. book 4. chap. diſputing againſt Hereticks that gave no admiſſion to the Scriptures, laboureth to convince them by *Traditions*, that is to ſay, (as he expounderh himſelfe) by the ſucceſſion of the doctrine left from hand to hand, in the Churches erected

Quid autē si neq; Apostoli Scripturas quidem reliquissent nobis nonne oporteret ordinem sequi traditionis quam tradiderant q̄ quibus cōmittebant Ecclesias?

erected by the Apostles. *What?* (saith he) *If the Apostles had not left us the Scriptures, would it not have beene needfull to follow the order of Tradition, which they delivered to those, unto whose trust they committed the Churches?* And to good purpose he sayd it: for if wee had not the holy Scriptures, wee should have been constrayned to have recourse vnto weaker meanes, and of lesse certainty. And it behooveth that when he speaketh in that manner, it bee to such as are refractary and averse from the Scriptures, but not to vs who cordially embrace them, and set up our last rest upon them. Moreover from the time of *Irenaeas*, the succession was but short, and the memory of things taught by the mouth of the Apostles fresh, of the which the remembrance would bee razed and put out, if we had not the writings

of

of the Apoſtles. For the continuation of time, and the ſubverſion, corruption, and ſchiſme of ſo many Churches, which then unanimouſly concurred, and are now at variance, boaſting of their ſucceſſion, maketh this ſearch and examination impoſſible to the Chriſtian people, and full of uncertainty.

But at length what are theſe doctrines which *Irenæus* would have to bee taught and learned by Tradition, if we had not the Scripture? Is it invocation of Saints, ſervice of Images, adoration of Relickes, the Communion under one kind, or the Romiſh Indulgences? no ſuch matter; it is the doctrine touching the Creation, and touching the nature and office of Ieſus Chriſt contained moſt cleerely in the Scripture: which appeareth not only for that heerein hee skirmiſheth

misheth and contendeth against the Hereticks, erring in these poynts; but also in that he sayth, that wee ought to seeke these things by Tradition, if wee have not the Scriptures; acknowledging that these things are taught by the Scriptures. Assuredly *Irenæus* by Tradition, intendeth not to speake of any addition to the Scripture, but hee speaketh of the succession from hand to hand, whereby the doctrine of the Gospell was trayned on to his time: and in this very place speaking of certaine barbarous people, that had received the Gospell by Tradition without Scripture, he interpreteth the articles of this Tradition, which are the articles of the Apostles Creed.

Also it is not amisse to have the Reader advertised, that *Irenæus* in these same bookes, which hee hath written against the Hereticks, trea-

teth

teth concerning Traditions not contained in the holy Scriptures, which the Church of Rome approoveth not. Hee teacheth that *Soules ſeparated from the bodies have feet and hands*, and *a corporall figure*. He holdeth that the *Soules iſſuing out of the bodies mount not vp to Celeſtiall glory, but into a terreſtriall Paradiſe*. And that *Before the publication of the Law, no law was given to the Fathers*, becauſe they were juſt: and the Law was not ordained for the juſt, who had no need to be admoniſhed by written letters. But when juſtice was loſt in Ægypt, then God gave his Law unto the people.

Iren. lib. 2. cap. 62. *Planiſſimè Dominus docuit, animas characterē corporis, in quo etiam adaptentur, cuſtodire eundem.* Et cap. 63. *Per hæc manifeſtiſſimè declaratū eſt et perſeverare animas, et nō de corpore in corpus tranſire, et habere hominis figuram.*

The ſame Father teacheth, that the kingdome of Ieſus Chriſt ought to endure no longer then one thouſand yeeres, which is an errour of the Chiliaſts: and that they ſhall then feaſt themſelves with delicate Wines, and exquiſite

Iren. lib. 5. cap. 5. & lib. 5. cap. 31. Iren. lib. 4. cap. 30. Iren. lib. 5. cap. 33. & 34. & 35.

Viands. So litle certainety there is in men, as soone as they start aside from the sacred Scripture. With what conscience can our adversaries alledge *Irenæus* in the behalfe of Traditions, seeing his are so distastfull to them? Hee also condemneth *Invocation of Angels, and the hautinesse of* Victor *Bishop of Rome*, as *Eusebius* recordeth it in the 5. booke of his history, chap 25.

Iren. lib. 2. cap. 57. *Ecclesia non invocationibus Angelicis faciens aliquid, sed mundè, puræ & manifestæ orationes dirigens ad Dominum, &c.*

They serve also their turnes upon the testimony of *Clemens Alex.* to backe their Traditions. *Euseb.* in the 6. book of his Eccleſiasticall history, chap. 11. remembreth one passage of him, where he reporteth that his brothers importuned him, to teach them the Traditions which he had heard by the ancient Priests. But he maketh no mention whether these Traditions were matters not contained in the Scriptures. Now the Reader may here note,

ἃς ἔτυχε παρὰ τῶν πρεσβυτέρων ἀκηκοὼς παραδόσεις

note, upon what groundworke Papiſme is built: our adverſaries to ſhoulder it up, doe ſcrape together the moſt excrementall ſcumme of the Fathers, like to the carraine-Crowes that forſake trees beautified with delicious fruit, to caſt themſelves downe upon noyſome carcaſſes. Obſerve this *Clement* full fraught with his idle and extravagant Traditions, fitting to his purpoſe, this paſſage of the 1. to the *Corinthians: Wee declare Wiſedome among the perfect*, as our adverſaries doe in like manner. Liſten then to his Traditions. Hee holdeth that *the Greeks, that is to ſay, the Pagans were juſtified and ſaved by Phyloſophy.* That there are foure perſons in God. That the Angels are fallen from their purity by their cohabitation with Women. That *the death of Ieſus Chriſt did not come to paſſe by the will of God.* That *afflicti-*

Strom. lib. 5.

Clem. Alex. Strom. lib. 1. pag. 137. καί τοι καὶ καθ' ἑαυτὴν ἐδικαίου ποτε καὶ ἡ φιλοσοφία τοὺς Ἕλληνας.

Plurima eiuſmodi habet lib 1. Strom. pag. 121. & ſeq. edit. Comeliniana. et li. 6.

ons doe not seize upon us through Gods will and command, but that he no way hindereth it, and by his simple permission. That God is a body. That *the Apostle Saint* Paul *exhorted the Christians* to read the bookes of the Grecians, of the Sybills, and of Hystaspes. That Christ had foretold to the Iewes which should be converted, that their sinnes should bee pardoned them within two yeeres. That Christ hath preached to the Iewes which were in hell, and that the Apostles also descended into hell to preach to the Gentiles, to worke their conversion. And in the same sixt booke of his Stromata, speaking of a sage or wise man in this present life, saith, he is not subject to any passion or alteration, and that hee is without joy, or feare, or confidence; to be short, hee maketh him *a God in the shape of man*, and calleth such a man

Idem lib. 2. Strō. pa. 173. τὸ τρίτης ἤδη μόνης συναπτούσης ἐπὶ τὸ τοῦ κυρίου τετάρτην ἐπόστασιν.

Strom. lib. 3. pag. 193. Strom. lib. 4. pag. 217. Strom. lib. 5. pag. 252. Strom. lib. 6. pag. 270.

Strom. lib 6. pag. 276. θεὸν ἀνθρωποειδῆ.

man a *Gnoſticke*: and will have him to bee skilled in Muſicke and in the Mathematicks, in Logicke and Aſtronomy. Hee affirmeth that *God hath given the Sunne and Moone to the Pagans to worſhip them, to the end they might not bee without a Religion.* And ſpeaketh of gods in the plurall, as if there were many of them. Are theſe the Traditions which our adverſaries obtrude upon us to proove the inſufficiency of the Scripture? or if theſe diſpleaſe them, why doe they relye vpon the authority of one that coyneth Traditions, whereof the memory ſhould be buried for everlaſting?

Strom. lib. 6. pag. 284.

At the ſame time *Tertullian* wrote his booke *de Militis Corona*. In the 2. chap. of the ſame booke, hee fileth up a long liſt of unwritten Traditions, which are, that in Baptiſme the Chriſtians of his time renounced the Divell, and his

pompe, and his Angels: that they were plunged three times into the water: that they tasted the miscelane or hotchpot of milke and hony: that they made conscience of washing themselves seven dayes after: that they participated of the Sacrament of the Eucharist in the assemblies made before day, and would not receive it from any hand but of those that did preside: that they made offerings (so they called the gifts which the people did present) for the defunct, upon the day of the Nativity, one day every yeere. By the day of Nativity hee understandeth that day, whereon the memory of Martyrs was yeerely celebrated, as also whereon Offrings were made, and Almes given in memory of them.

Furthermore hee addeth the Tradition wherein they accompt it a foule sinne to fast upon the Lords

Lords day, and to pray that day kneeling; and the cuſtome (when they trample and walke abroad) in putting on their ſhooes, to marke themſelves in the forehead with the ſigne of the Croſſe. ſumming all vp with this ſaying; *If thou expoſtulate the legall condition of theſe diſciplines and others the like, thou ſhalt not find it. Tradition is pretended to thee which increaſeth them, cuſtome which confirmeth them, and faith which obſerveth them.*

Harũ et cæterarũ ejuſmodi diſciplinarũ ſi legem expoſtules Scripturarũ, nullam invenies. Traditio ſibi præſidiatur auctrix, conſuetudo confirmatrix, et fides obſervatrix.

Our Adverſaries doe ſhrowd themſelves in the protection of this laſt paſſage, to eſtabliſh their Traditions. Yet can there not bee a more proper paſſage alledged to confirme the ſame which I have ſaid concerning the Traditions which the Fathers have handled, that they are not Doctrines of faith, nor matters neceſſary to ſalvation, but onely Ceremonies, and

Cuſtomes, and Lawes of Eccleſiaſticall policie, which the Church of Rome hath forſaken for the moſt part, and regardeth them no more. For all the Traditions of *Tertullian* are but Cuſtomes and Ceremonies; whereupon hee calleth them *Diſciplines*, and there is nothing therein which concerneth the Doctrine of faith, or is neceſſary to ſalvation. And concerning the queſtion which he diſcuſſeth in this booke, whether a Chriſtian ſouldier at a day of muſter, when all the ſouldiers were crowned with a Lawrell, did better in chuſing rather to ſuffer martyrdome, then to put the crowne upon his head, contenting himſelfe to hold it in his hand; I ſay it is not a point of faith, but an opinion wherein *Tertullian* had but a few to ſecond him. For the other Chriſtians accuſed this ſouldier of temerity, and

and to have drawne perſecution upon his companions in a thing indifferent, ſaying, That there was nothing in the Scripture that obliged him to it. But *Tertullian* defendeth the action of this ſouldier by Tradition.

When we alledge ſome paſſages of *Tertullian* expreſſe againſt invocation of Saints, and againſt Tranſubſtantiation; our Adverſaries on the other ſide, alledge the words of *Hierome* againſt *Helvidius*, *I have nothing more to ſay of* Tertullian, *but that he was not a man of the Church*: that is to ſay, he was an Hereticke. Whilſt hee was Orthodoxall, hee condemned Traditions, as it hath formerly appeared unto us. But being turned Montaniſt, he falleth into much admiration of Traditions, vouching the words of our Saviour, *I have yet many things to deliver to you, but you cannot for the*

the present beare them away. Which is the ordinary language of our Adversaries. Now, it doth not import us, whether he hath written the booke of the souldiers crowne, being an Hereticke, or being yet Orthodoxall; seeing the Traditions which he bundleth together, touch not the Christian faith. Nevertheless, it is certaine that he was then an Hereticke: For in this booke he maliced and repined at the Catholikes, because they taught, that it was lawfull for any man to save his owne life, without exposing it to martyrdome; and because they rejected the prophecies of *Montanus,* who stiled himselfe the holy Ghost. Hereunto those words of *Tertullian* at the second chapter, seeme to have relation, *It remaines that they who have rejected the prophecies of the holy Ghost, doe intend to decline and refuse*

Plane superest vt etiam Martyria recusare meditentur qui prophetias e-

ſuſe martyrdomes. Alſo, *I know their Paſtours who are Lions in peace, and Harts in battle.* The ſame hath likewiſe beene obſerved by *Pamelius.* So then, theſe Gamefters have little reaſon, but leſſe honeſty to borrow the weapons of an Hereticke.

iuſtũ Spiritus ſancti reſpuerunt, &c. Novi & paſtores eorũ in pace leones, in prælio cervos.

There are found ſome other paſſages of *Tertullian*, wherein by Tradition, hee underſtandeth the Doctrine of the Goſpel contained in the holy Scriptures. But we willingly imbrace this Tradition.

To this paſſage of *Tertullian*, we may compare another of *Baſil* much alike, in *Chap.* 27. of his booke *De Spiritu Sancto*, where hee makes a long recapitulation of unwritten Traditions. Hearken to his words: *Some of the precepts and leſſons which the Church obſerveth, and are preached unto us, we have by written inſtruction; ſome others we doe receive*

ceive by way of mystery, having beene conveighed unto us by the Tradition of the Apostles. Both of them have like force in matter of piety, and no man that hath insight (be it never so little) in the Ecclesiasticall Lawes will contradict it. For if we will reject the unwritten Customes, as having but little vertue, we shall endammage the Gospel at unawares, especially in matters that are commodious and proper: or rather we shall reduce preaching to a simple and bare name. As for example, (that I may make mention of the first and most common): What writing hath taught us to marke those with the signe of the Crosse, who have put their trust in the name of Iesus Christ? What Scripture hath taught us to turne towards the East in prayer? Which is he of the Saints that hath left unto us by writing the words of the invocatiō, whē the Bread of the Eucharist, and Cup of benediction are shewed? For wee con-

tent

tent not our ſelves with that whereof the Apoſtle or the Goſpel maketh mention, but wee adde other things before and after, (as having great vertue in the myſtery,) which we were taught by unwritten inſtruction. But by what Scripture doe wee bleſſe the water of Baptiſme, and the oile uſed in the Vnction, eſpecially that wherewith we baptize? Is not this a Tacite and myſticall Tradition? Hee addeth the triple plunging in Baptiſme, and the renouncing of the devill and his angels. Alſo the cuſtome of ſtanding at prayer the firſt day of the week, and from the *Paſchall* unto *Pentecoſt*, to ſhew that wee are raiſed up againe with Chriſt, and doe ſeeke the things that are above; and becauſe ſeven times ſeven dayes ſignifieth the eternity. And (to make ſhort) he inſerts the beleefe in God the Father, Sonne, and holy Ghoſt, amongſt the Traditions; ſaying,

saying, That these unwritten things are of semblable authority with the written, and match them in vertue; and that the Fathers have covered them with silence, as the more high and more venerable, of purpose to keepe men in more awfull observance by the obscurity: and that it is of these, as of a most sacred place, wherein onely the chiefe sacrificing Priest did enter.

This passage indeed doth ill accord with those excellent ones of *Basil*, in the which he hath formerly acquainted us, that all which is not of faith is sinne, and that faith is by hearing of the word of God, that whatsoever is without the verge of the Scripture divinely inspired, is not of faith, and consequently is sinne; and that to shew a forwardnesse in adding to the holy Scripture, is a flat revolt from the faith. By reason of this contrariety,

trariety, *Bellarmine* ſuppoſeth that theſe queſtions, which make a part of his Aſchetickes, were not *Baſils* owne. *For* (ſaith hee) *the Author of theſe queſtions ſeemes unwilling to admit of unwritten Traditions.* But Cardinall *Baronius* affirmeth, that *To call this into ſuſpicion or doubt, is a notorious ſottiſhneſſe.* And maintaineth theſe bookes to bee *Baſils*, as it is manifeſted by the ſtile. Saint *Hierome* in his Catalogue, and *Photius* in his Bibliotheca, put the Aſchetickes amongſt the Workes of *Baſil.* Yea more, *Gennadius* compoſed Homilies out of pieces of *Baſils* Workes compacted together, amongſt the which many were taken out of *Aſcheticks* Wherefore the conjecture of *Eraſmus* is not improbable, who made a preface upon *Baſil.* booke, *de Sanct. Spiritu.* Wherein hee profeſſeth, that having

Bellar. de Amiſ. grat. lib. 1. cap 13 §. Reſpondeo.

Baron annal. tom. 3. anno 361. § 52. Hoc in ambiti reuocaſſe ſumma ſtultitia ſit.

ving translated this booke to the halfe way, he perceiued the phrase to alter, and to be no more of the same authour; for hee could discerne a palpable other vain. Moreover though *Bellarmine* had something wherewith to defame and disgrace this piece of *Aschelicks*, yet could hee cast no aspersion upon his Treatise of the true Faith, where *Basil* affirmeth that it is a manifest revolt from the Faith, and a brand of pride and presumption, to reject any thing that is written, or to introduce any thing which is not written: *Iesus Christ* having sayd; *My sheepe heare my voyce*; Nor any upon that place, where *Basil* speaketh to *Eustachius* the Physician, inhis 80. Epist. *If* (saith hee) *custome bee of force for proofe of doctrine, it shall bee lawfull for us in this to immitate them. Let us then sticke to the arbitration and award*

εἰ γὰρ ἰσχυρόν ἐστιν εἰς ἀπόδειξιν ἡ συνήθεια, ἔξεστι καὶ ὑμῖν πάντως ἀκολουθεῖν

award of the Scripture inspired by God, and hold the free suffrage & voice of the truth to be on their sides, whose doctrines shall bee found concurring with the divine words.

ἐκείνοις. οὐκοῦν ἡ θεόπνευστος ἡμῖν διαιτησάτω γραφὴ, καὶ παρ' οἷς ἂν εὑρεθῇ τὰ δόγματα συμοῦσα τοῖς θείοις λόγοις ἐπὶ τούτοις ἥξει πάντως τῆς ἀληθείας ἡ ψῆφος.

Neuerthelesse, let vs consider what benefit our adversaries can deriʌe from this passage, about the which they make so much bruit and clamour. In the first place, *Basil* maketh a recitall of Traditions, which he affirmeth to bee of equall authority with the Scripture; yet amongst them there are many not approoved by the Church of *Rome*, as prayer towards the *East*, and making conscience to kneele on the Lords day, and from the *Paschal* to *Pentecost*. Most especially it displeaseth our adversaries, that *Basil* in the *Eucharist*, putteth the consecration in the prayer or in the invocation (that is to say, in speaking to God) & not

in the bread. If they beleeve *Basil*, why doe they reject his Traditions? or if they beleeve him not, why will they oblige us to beleeve him?

In the second place, all these unwritten Traditions (except the last) numbred by the Authour of that booke, are but ceremonies and lawes of Ecclesiasticall policy, not necessary to salvation, but subject to mutability, and such as consequently make nothing to the purpose. For our dispute is not of Traditions that concerne not the Faith and Christian doctrine, but of those that concerne the doctrine of salvation, not contained in holy Scripture. Yet I cannot dissemble, that the author of this booke (be he *Basil*, or whatere he bee) is greatly mistaken in his not onely equaling, but also preferring (both in height of dignitie, and

and profoundneſſe of myſtery) certaine petty ceremonies, before the Sacred doctrine of our redemption, contained in the Goſpel. Can any man without unſufferable injury (not to uſe a more rigide exclamation) equall, ye preferre the Cuſtomes of ſtanding at prayer on certaine dayes, rather then kneeling? Of praying towards the *Eaſt*, rather then towards the *Weſt*? And of giving a benediction to the water or oyle, before the doctrine of the incarnation of the Sonne of God, the benefit of his death, the juſtification by Faith, the election eternall, and the internall ſeale of the Spirit of God? Can any man without impiety change any part or particle of theſe doctrines? But as for thoſe ceremonies, they have ſuffered alteration, and the *Romiſh* Church it ſelfe hath diſparaged and deba-

sed them. You see how prepo-sterous and grosse our adversaries are, who instead of covering the faults of those graue *Fathers*, doe arme themselues with their drosse and refuse, as birds that liue on nothing else but caterpillers.

And touching the last, unwritten Tradition, which is, that men ought to beleeve in God the Father, and in Iesus Christ his Son, & in the holy Ghost; Is it possible that *Basil*, where doe shine so many vertues and perfections, never saw this in the Scripture? For Iesus Christ saith, at the 14. of Saint *Iohn*, *You beleeve in God, beleeue also in me.* And in the 5. chap. 23. *To the end that all men should honour the Sonne, euen as they honour the Father.* And as touching the holy Ghost, how oft times is hee called God? therefore when the Scripture biddeth to beleeue in God, it cõmandeth

deth to beleeve in the holy Spirit. Now to excuſe *Baſil*, we muſt ſay, that hee calleth Traditions the doctrines that are not found in the Scripture in expreſſe words, but are there in ſubſtance, and in equivalent words. And wee doe willingly entertaine ſuch kind of Traditions. Only hee is miſtaken to have entermingled this high and divine Tradition, amongſt Cuſtomes and Ceremonies indifferent in their nature, as things equally neceſſary, and which ought to be regarded with like duty and reverence.

Theſe words of Saint *Hierome*, in an Epiſtle to *Marcella*, are alleged unto us: *Wee faſt one terme of 40. dayes, at the time that wee thinke meete, according to the Apoſtolicall Tradition.* This is but a ceremony, and not a doctrine of the Chriſtian Faith: and we have elſe-

Nos vnam quadrageſimã ex Apoſtolica traditione tempore nobis congruo ieiunamus.

Au liure de la Nouueauté du Papisme liure 7 en la 5. Controuerse chap. 6. & 7.

where shewed, that *in the ages neerest approching to the Apostles, the Christian Church fasted but forty houres:* And that this fast was arbitrary, and diversly practised.

The same *Hierome* against the *Luciferians*, makes the Hereticke speake thus. *Knowest thou not that it is the custome of the Churches to impose hands vpon those who are baptized, and so to invoke the holy Ghost? Dost thou aske me where this is written? I answere, in the Actes of the Apostles. And if there could not bee found authority of Scripture for it, the custome generally observed in this point should serue instead of a commandement: for many other things in like manner which are kept in use by Tradition in the Churches, haue usurped the authority of the written Law: as in baptisme to plunge the head three times; and beeing come foorth of the washing place, to taste the conjunction*

of

of milke and hony, for a ſignification of infancy; not to pray kneeling, nor to faſt upon our Lords day, and through out the whole Quinquageſima *or fifty dayes: with many other unwritten things, which mens indifferent obſervation doth challenge to it ſelfe.* Such is the language of the Hereticke, to whom the *Orthodox* anſwereth; *I deny not the cuſtome of the Churches to be ſo, &c.* This paſſage is conſiderable. For I doubt not but the reading of ſuch paſſages maketh our adverſaries ſicke at the very heart, ſeeing that the unwritten Traditions whereof the *Fathers* do make mention, as of Traditions deſcended from the Apoſtles, are Traditions which the Church of *Rome* hath rejected: and when the ancient *Fathers* do make recital of thoſe unwritten Traditions, they put not invocation of Saints amongſt them; nor Images of the

Trinity; nor ſervice to the Images of Saints; nor the Communion under one kind; nor *Romiſh* Indulgences; nor the forbidding to read the Scripture without ſpeciall permiſſion; nor the *Limbus* for the *Fathers*, or that for little infants; nor prayer in an unknowne tongue; nor the aſſumption of the Virgine *Mary* bodily into heaven, or her Coronation in the Majeſty of Queene of Heaven; nor Maſſes without communicants; nor the power of the *Pope* to give and take Kingdomes, and to releaſe ſoules out of Purgatory, &c.

The Reader may note by the way, what little reaſon there is to ieſert the cuſtome of ſtanding in prayer (from *Eaſter* to *Whitſuntide*) amongſt the Apoſtolicall Traditions, ſeeing that in the 20. chap. of the *Acts* 36. and at the 21. chap. 5.

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the Apoſtle Saint *Paul* prayeth kneeling, betweene the Paſchall and Pentecoſt, as appeareth by the 6. and 16. verſes of the 20. chap.

As for *Hierome*, his opinion touching theſe ceremonies and externall obſeruations, is farre differing from that of *Baſil*, if it be true that *Baſil* is the authour of that booke *de Sancto Spiritu*. For marke what he ſaith in his 28. Epiſtle to *Lucinius*. *I thinke it expedient briefely to aduertiſe thee, that Eccleſiaſticall Traditions (eſpecially thoſe which offend not the Faith) ought to be obſerued, according as men haue receiued them from their aunceſtors. And that the cuſtome of ſome ſhould not bee ſubuerted by the cuſtome of others contrarily practiſed.* Hee will haue euery man to follow the cuſtome of his owne Church (in matters not contrary to the Faith) without taking in ill part, that other

Ego te breuiter illud admonendū puto, traditiones Eccleſiaſticas (præſertim quæ fidei non officiunt) ita obſeruādas ut a maioribus tradita ſunt, nec aliorum conſuetudinē, aliorū cōtrario more ſubuerti.

ther Churches have a contrary custome, which is as much to say, that hee accompteth these things indifferent in their owne nature. And it is the counsell that Saint *Ambrose* gave to Saint *Augustine*, saying. *When I am at Rome, I fast on Saturday: but when I am here (meaning at Milan) I doe not fast. So at what Church seuer thou shalt arriue, follow the custome of it, if thou desirest not to giue occasion of dislike to any man, and that no man should scandalize or bee offensiue to thee.*

August. Epist. 118. ad Ianuarium. *Cum Romam venio, ieiunio sabbato, cum hic sum, non ieiuno. Sic etiam tu ad quam fortè Ecclesiā veneris, eius morem serua, si cuiquā non vis esse scandalo, nec quēquam tibi.*

Pope *Gregory* the first about the yeere of our Lord 595. sending *Augustine* the Monke into *England*, (not to plant Christianity there, for that was brought in long before, but to establish the Popes authority, to which the Christians of that Iland were not then subject) was asked some questions by the

sayd

ſayd *Auguſtine*; amongſt the reſt, marke but the third: *There being but one faith, why are the cuſtomes of the Churches ſo differing and repugnant? Why is there one cuſtome of Maſſes obſerved in the Church of* Rome, *and another in that of* France? This Pope that undertooke not to regulate and ſhape other Churches to the forme of his owne, anſwereth him, *Your brotherhood knoweth well what is the cuſtome of the Church of Rome, wherein you may remember you had your education. But I hold it requiſite and good, if you find any thing either in the Church of Rome, or in that of France, or in any other, which is more pleaſing to God Almighty, that you make choyſe of it with all diligence and reſpect.* To celebrate the Maſſe at this preſent in France otherwiſe then according to the Romiſh order, were a flat rebellion: and all that the Pope enjoyneth to the Churches

Interrogationes Auguſtini ſub finē operū Gregorij. *Cum una ſit fides, ſunt Eccleſiarū conſuetudines tā diverſæ & altera conſuetudo miſſarū eſt in Rom. Eccleſia, atq; altera in Gallica tenetur? Reſp. Novit, &c. Sed mihi placet vt ſiue in Romana, ſiue in Gallicanorū, ſiu in qualibet Eccleſia aliquid inueniſti quod plus omnipotēti Deo placere poſſit ſolicite elegas.*

Churches (which he subjecteth to himselfe, by the assistance of Kings and Princes) is granted for inviolable, and for an Apostolicall Tradition.

More especially, our adversaries doe flouriſh insultingly with the words of *Chrysostome*, in his 4. Homily upon the 2. to the *Thessal.* *Hence* (saith hee) *it appeareth, that the Apostles have not taught all by Epistles, but that they have also taught many things without writing, and as well these things as those are worthy to bee beleeved*, I have already sayd that although the intention of *Chrysostome* should bee to affirme, that the Apostles have taught many Doctrines and Articles of the Christian Faith, not contained in holy Scripture, yet would it not follow that these were the same poynts which they of the Romish Church advance and put forward:

ἐντεῦθεν δῆλον ὅτι οὐ πάντα διὰ ἐπιστολῆς παρέδοσαν, ἀλλὰ πολλὰ καὶ ἀγράφως. ὁμοίως οὖν καὶ ταῦτα καὶ ταῦτα ἀξιόπιστα.

as

as invocation of Saints, ſucceſſion of the Pope in the Primacy of S^t. *Peter*, Images, Indulgences, *&c.* But *Chryſoſtome* ſuffereth us not to doubt of his intention. He underſtandeth only the things that are not neceſſary to ſalvation: for as touching the Doctrines that are neceſſary to ſalvation, he affirmeth in the precedent Homily (being the third,) that they are all contained cleerely in the Scripture. Obſerve his words: *All that is in the divine Scriptures, is cleere and legall: all things that are neceſſary, are there-in plainely conched.* Nothing can be uttered more expreſly.

πάντα σαφῆ καὶ εὐθέα τὰ ἀναγκαῖα, πάντα τὰ ἀναγκαῖα ἥλια.

The ſame Father in his third Homily upon the Epiſtle to the *Philippians*, ſpeaketh of the commemoration of the dead in the Euchariſt in theſe words: *It is not without reaſon that he hath ordained by the Apoſtles, that in the revcrend myſteries a com-*

a commemoration be made of the dead, acknowledging that thereby much gaine and good accrueth to them. But wee must take notice, that the prayer which the ancient Church did make for the dead, is rejected by the Romish Church of this time. For the Church of Rome prayeth only for the soules of Purgatory, to the end their torment may be asswaged, or consummated. But the ancient Church, prayed for the Prophets, Apostles, and Martyrs; and humbly besought that those for whom it petitioned, should bee raysed to salvation, or should rise earlier and at a better houre then the rest, or should be more superficially singed with the fire of the last judgement. Particularly, *Chrysostome* was of opinion that the Soules could not bee tormented without the bodies, as hee speaketh in his 39. Homily upon the 1. to the

the *Corinthians*. And in the ſame paſſage, where his 3. Homily upon the Epiſtle to the *Philippians* is objected to vs, hee ſuppoſeth that the dead which are comforted by lamentations and prayers, are not the faithfull, but the infidells. So as this paſſage maketh altogether againſt the Church of Rome.

Though Saint *Auguſtine* be punctuall and excellent in this ſubject, (as we have ſeene) yet they would make him an advocate to plead for unwritten Traditions in matter concerning the faith. This holy Father hath beleeved, and we with him, that the neceſſary Doctrines which concerne faith and maners, are ſufficiently contained in the holy Scriptures: And for ſome certaine Cuſtomes, Ceremonies, and outward obſervations, becauſe they are generally received, he beleeveth they are derived from ancient

cient unwritten Tradition. It becommeth none to gainesay this, but frantickes, or such as are given to a contradicting humour, and are enemies to the peace. Good reason for it. To give you some instance; *It is not commanded in the Scripture to celebrate annually the day of our Saviours Nativity, nor of the Paschall, nor of the Lords Resurrection, nor of Pentecost,* which is the day whereon the holy Ghost descended upon the Apostles. For Saint *Augustine* in his 118. Epistle, bringeth these examples, where he saith, *To stirre up dissentions hereupon, for matters in their owne nature not necessary to salvation, but authorized by the generall custome of many so ages, should be (according to my judgment) & according to the truth, a despightfull perversenesse, yea, a symptome of distraction, confounding all concord and quietnesse.* In like manner doth the Scripture give

Aug. ad Ianuar. Epist. 118. *Illa quæ non scripta, sed tradita custodimus, quæ quidem toto terrarum orbe servantur, dantur intelligi vel ab ipsis Apostolis, vel plenariis Conciliis, quorum est in Ecclesia saluberrima authoritas commendata atq; statuta retineri. Sicut quod Dominus passus, et resurrexit, & ascensio in cælum, et adventus de cælo Spiritus Sancti anniversaria solemnitate celebratur.*

give no charge, touching the precise houre of administring the holy Supper. Iesus Christ occasionally performed it after Supper, to place and substitute the holy Eucharist immediatly to the Paschal Lambe. But it appeareth by the History of the *Acts*, that the Apostles were not obliged to this houre; and since that time, the generall custome was to celebrate it in the morning. I say, for a man hereupon to separate himselfe from the Communion of the Church, and to make a schisme, or trouble the peace of the Church in a matter that concerneth not the Doctrine of faith, nor is necessary to salvation; What is it but stubborne arrogance? It is most necessary not to molest the Church, for matters not necessary in their owne nature. If the mischiefe bee not great for as much

as concerneth the Doctrine, yet is it of no ſmall importance for what concerneth the manners, and the many inconveniences that enſue thereon. This is the ſame that Saint *Auguſtine* teacheth in his 118 Epiſtle to *Ianuarius*, where he argueth the caſe, whether they bee well adviſed who appoint, that on Thurſday before the Paſchal, the holy Supper be twice ſolemnized, that is to ſay, in the morning & after evening repaſt. His anſwer is, *If the authority of the holy Scripture, prescribe what is to be done, wee are not to doubt but that wee ought to doe as wee reade, &c. As alſo if there bee any thing that the univerſall Church doth practiſe thorowout the world. For to diſpute whether this ſhould be done or no, is a meere lunacie.* But in other matters (as that concerning the houre of the holy Supper which doe vary according to the

Quid horum ſit faciendū, ſi divina Scriptura præſcribit authoritas, non ſit dubitandū quin ita facere debeamus vt legimus, &c. Similiter etiam ſi quid horum totā per orbē frequentat Eccleſia. Nā hoc quin ita faciendum ſit diſputare, inſolentiſſima inſania eſt.

place

places, he alloweth that every man ſhould follow the cuſtome of his countrey.

He ſpeaketh of the ſame otherwhere. As in the ſecond booke of Baptiſme againſt the Donatiſts the ſeventh Chapter. *Which Cuſtome (not to rebaptize Heretickes) I beleeve to bee derived from Apoſtolicall Tradition, as many things are not found written in their bookes, nor the Councels of poſterity after them. Nevertheleſſe, becauſe they are kept by the Catholike Church, it is beleeved that they were delivered by none but them.* And in his fourth booke chap. 24. *That which the univerſall Church doth keepe, and hath not beene inſtituted by Councels, but hath alwayes beene preſerved, is juſtly beleeved to have beene given for no other Tradition but Apoſtolicall.* And in his fifth booke chap. 27. *The Apoſtles have commanded nothing to that purpoſe, (ſpeaking*

Quã conſuetudinẽ credo ex Apoſtolica traditione venienẽ, ſicut multa nõ inveniantur in literis eorum, nec; in Conciliis poſteriorũ. Et tamẽ quia per univerſam cuſtodiuntur Eccleſiam, non niſi ab ipſis tradita & commendata creduntur.

Quod univerſa tenet Eccleſia, nec Concilijs inſtitutũ, ſed ſemper retentũ eſt, nõ niſi auctoritate Apoſtolica inſtitutũ rectiſſimè creditur.

Apoſtoli quidẽ nihil exinde præcepe-

runt, sed consuetudo alia, quæ opponebatur Cypriano, ab eorum traditione exordium sumpsisse credenda est. Sicut sunt multa quæ universa tenet Ecclesia, et ab hoc ab Apostolis præcepta bene creduntur, quamquã scripta non reperiantur.

king of the re-baptizing of Hereticks) but we must beleeve that the other Custome which was opposed against Cyprian, *tooke beginning from their Tradition. As there are many things which the universall Church observeth, and therefore are beleeved to be instituted by the Apostles, although they appeare not in writing.*

In this Tract he speaketh concerning the Custome of not re-baptizing those, who have beene baptized by Heretickes, which is no point necessary to salvation. For how many men are saved, that never heard discourse of this question? If a man once baptized, bee re-baptized the second time, although his second Baptisme be superfluous, yet nevertheless the fault not being in him that is re-baptized, he shall not be therefore debarred from salvation. Or, if the Baptisme of Heretikes be unlawfull

lawfull, yet hee that is converted from hereſie to the true faith having received no other Baptiſme, ſhall not be deprived of ſalvation, becauſe it happeneth not by his default. It is not the priuation, but the neglect and contempt of Baptiſme, that impeacheth mans ſalvation. Saint *Cyprian* and his Predeceſſour *Agrippine*, and with them all the Biſhops of Africke, haue in this point beene of a contrary opinion to the Romiſh Church: and by expreſſe Councels haue condemned the Doctrine held in that Church. Would our adverſaries therefore exclude Saint *Cyprian* and his companions from ſalvation? Or doe they beleeve that hee failed in ſomething neceſſary to ſalvation? Indeed Saint *Auguſtine* in the ſame chapter of his ſecond booke againſt the Donatiſts affirmeth, that *This queſtion of Baptiſme* Nondũ eras diligenter illa

baptismi quæstio pertractata.

was not yet well discussed and explained in Saint Cyprians time. But it is not credible that the Christian Church at that time, should be unresolved upon any point necessary to salvation.

Aug. lib. 1. de Baptismo contra Donatistas. Iam ne videar humanis argumentis id agere, &c. ex Evangelio profero certa documenta. Vide et lib. 2 ca. 14. Et li. 4. ca. 7. Et li. 5. ca. 4. et 23. Scripturarum sanctum testimonijs nō solum colligitur, sed plane ostenditur.

This is above all to be considered, that Saint *Augustine* himselfe (who telleth us that the Apostles wrote nothing as touching this matter, and that this Custome commeth by Tradition) doth not sticke to handle this question by the Scriptures, and bringeth many passages from thence, which he affirmeth to be certaine, and the proofes to be cleere. Whence it appeareth, that by *the things unwritten*, hee understandeth matters which are not in expresse termes in the Scripture, but are deduced from thence by good consequence.

These things serve for the cleering

ring of a paſſage in the ſame Father, at chap. 33. of his firſt booke againſt *Creſconius*, where ſpeaking of the re-baptization of Heretickes, hee hath it thus: *Although there bee no certaine example vouched for this out of the Scriptures, yet herein we preſerve the authority of the ſacred word, when wee doe that which pleaſeth the Church universal.* For he ſpeaketh of a point not neceſſary to ſalvation, and of a Cuſtome, but not of a Doctrine of faith. The which Cuſtome nevertheleſſe, he groundeth upon the Scripture.

The ſame anſweres may ſerve, to reſolve all other paſſages produced out of the ancients. For by theſe Traditions, whether they underſtand the holy Scriptures themſelves, and the Doctrine of the Goſpel; or whether they underſtand Doctrines not contained in the Scriptures in expreſſe terms,

but drawne from thence by consequence; or that they understand Customes, Ceremonies, and Laws of Ecclesiasticall policie allowed by the universall Church; wee willingly embrace all these Traditions. For though we place this last sort of Traditions farre below the two first, yet no Ceremonie can be brought unto us, nor Law of Ecclesiasticall policie, which hath beene generally received by the universall Church of the first ages, but we also doe approve of them.

CHAP.

Chap. XXVI.

Three ancient Customes which wee are blamed to have forsaken.

THere are three Customes, and ancient observations, which are cast upon us for a reproach, that we have left them; that is to say, the signe of the Crosse in the forehead; prayer for the dead; and Lent. Our answere is, that these are Customes which have not alwaies been, and which the Apostles have not observed; and lastly, which were diversly practised in divers Churches, and in divers ages: so as if wee were to chuse what age, and what Church we ought to adhere unto, we should find our selves much puzled. The best is, the Church of Rome hath changed these Customes, and under a shadow

dow of keeping the words, hath wholly perverted the thing it selfe: having turned *the signe of the Crosse, (which was but a marke of the Christian profession) into superstition and idolatry*, into conjuration, preservatives, and spels, to repulse the Devils temptations, not onely of men, but of Iesus Christ: For, *In the Masse they make signes of the Crosse by a prescribed number, not onely upon the Bread not consecrated, but also upon the consecrated Hoste, for feare lest the assaults of the Devill should prevaile against it:* as Pope *Innocent* the third doth teach, in his 2. booke of the mysteries of the Masse, chap. 58.

August. de Verb. Domini Serm. 8. *Ne de cruce Christi erubescat, in frõte illam figat, vbi sedet pudoris.*

Efficit super ea crucis signaculum, vt per crucis virtutẽ omnes comitatus diabolicae malignitatis effugiat, ne contra Sacerdotem vel sacrificiũ aliquo modo prevaleat. *Il adiouste que l'encens sert aussi à chasser les diables.*

It is the same concerning prayer for the dead, whereof the first mention is found to be some two hundred yeeres after the birth of our Saviour: which was made for the Saints, Apostles, Prophets, Martyrs, and for the faithfull, to the end

end they might bee raiſed at a better houre then the reſt, or bee the more lightly ſcalded with the fire of the laſt judgement, and after ſome refreſhment in the ſleepe of peace, they might riſe joyfully to everlaſting Salvation. But the Pope hath changed theſe into prayers for tormented ſoules in Purgatory, taking this occaſion to eclipſe the perfection of the benefit of Ieſus Chriſt, whoſe blood purgeth us from all ſinne. 1. *Iohn* 7. and ſo to make a trade and trafficke, whereby to heape up riches immerable.

The ſame abuſe is crept into Lent, which the Pope maketh uſe of, to advance his Empire, uſurping thereby the power to moderate the Bellies, Kitchens, Markets, and Tables; to give diſpenſations; and to change faſting into a difference of meats, and an exerciſe of humility in matter of Merite and

of

of satisfaction, as well for him that fasteth, as for another. And whereas heeretofore this abstinence was free, and every man did fast before the Paschal as many dayes as hee thought good, and that these reglements were made by ordinances of the Bishops in every Church; the Pope hath thereto imposed a precise necessity, unlesse a dispensation bee obtained from him, or his Ministers. And lastly, he hath drawne to himselfe a power that hee had not formerly, but only in the Bishopricke of Rome, which was a particular Church.

This is our beliefe, that the things necessary to salvation ought not to bee abolished, by reason of the abuses which are, and may bee thrust into them, but we must take away the abuse, and returne to the fountaine, which is the word of God. But as for things not necessary,

ſary, nor perpetuall, nor obſerved from the beginning, and without which the Chriſtian faith may ſubſiſt in its integrity; when corruption is infuſed amongſt them; and the uſe is transformed into abuſe and idolatry, or tyranny, or ſuperſtition; it is prudently done to ſhave off the occaſions of abuſe, and firmely to ſhut this gate againſt the Devill.

CHAP.

Chap. XXVII.

That the Traditions of the Romish Church of this time, have nothing in common with the unwritten Traditions mentioned by the Fathers.

It appeareth how weake, and how little to the purpose all is, which our adversaries doe produce in the behalfe of the antiquity of their Traditions. For the unwritten Traditions which they have recited, are not Doctrines of the Christian faith that adde any thing to the Doctrine of salvation contained in the Scriptures, as I have prooved: but customes, and ceremonies, and observations of Ecclesiasticall policy. Now, the Traditions of our adversaries are of another nature. They put foremost the Popes succession in the Apostleship and supremacy of S. *Peter*

Peter, over the vniverſall Church: vpon which Tradition they make all religion to depend. Yea they maintaine that the Church is founded not only vpon Saint *Peter*, but alſo vpon the Popes that are his pretended ſucceſſors.

They ſtuffe our eares with Invocation of Saints, with religious ſervice to Images, and with adoration of Reliques, which are Traditions that ſhake and totter the ſervice and religious adoration due to God alone, and doe eſtabliſh articles of the Chriſtian faith, to weet, that the Saints doe know our hearts, and that wee muſt imploy them for mediators, and that they can heare our prayers effectually.

So likewiſe doth the Church of Rome tell us, of ſuperaboundant ſatisfactions of the Saints, which the Pope gathereth into the Treaſure of the Church, and diſtribu-

teth

teth them amongst others by his Indulgences. This Tradition usheret in three new articles of faith. The first is, that man by his punishments and afflictions, can satisfie God more then his sinnes doe merite. The second is, that God receiveth the satisfactions of another, for payment of our sinnes. The third is, that God hath established the Pope, to bee distributor of the satisfactions of another, and commandeth him to gather them together into the treasure of the Church. What is all this but a new Gospell? Certainely if these Traditions be true, the holy Scripture is a booke very imperfect in the principall materialls of Christian faith. For what is there more important then the remission of sinnes?

Also the Tradition of Monasticke vowes layeth downe this Doc-

Doctrine, (which is a new article of faith,) to weet, that man can performe workes of ſupererrogation, that is to ſay, more good workes, and more perfect then thoſe which God hath commanded in his Word.

I ſay as much of the Communion under one kind, wherein is impleaded the abridgment of the moity of the Sacrament inſtituted by the Sonne of God. Not to ſpeake of ſo many other Traditions, which are not only additions to the Scripture, but meerely diametrall contradictions to it.

This alſo is worthy of conſideration, that when the Fathers doe rehearſe ſome examples of unwritten Traditions, they doe not mention thoſe of the Romiſh Church at this time, but others that the Church of Rome hath diſeſtemed, and obſerveth not: as prayer to-

wards the East; The prohibition of fasting on the Lords day; The custome to pray standing on the same day, and from the Paschall to Pentecost; The custome of tasting the milke and hony after Baptisme, and not to bee washed seven dayes after; The prayer for the deceased Saints, to the end they may be rayssed at a happyer houre, and in their sleep of rest they may find refreshment, with such like matters which the Church of Rome hath pretermitted, (because they served not the Popes turne) but hath invented others, that are more gainefull, and better accommodated to the profit and exaltation of the Pope, and all the Roman Clergy.

CHAP.

CHAP. XXVIII.

Of the multitude of Traditions in the Church of Rome.

THe saying of *Cornelius Tacitus* is very true, that the worst and most corrupted Republiques are those, which have most lawes. For in the same proportion that vices waxe strong, the lawes also are multiplyed: especially when the Lawes themselves become vices, and mischiefes are applyed for remedies. Ann lib. 3. *In corruptissima republica plurima leges.*

If this bee true in humane affaires, much more in Divine, and in the Doctrine of salvation. It is certaine that in civill affaires posterity instructed by experience, hath often redressed the occurrences, changing them into better, and hath cured old evills with new lawes. But as for the Doctrine of

salvation delivered by God himselfe, this will admit of no alteration without infinite impiety. It is not for Subjects to adde to the lawes of their Soveraigne, nor for Men to presume to bee wiser then God.

It will be found that all the Traditions which men have added to the Scripture, are so many infringements of the Law of God, which under the colour of adding thereunto, doe overturne that which God hath established; and are so many artificiall meanes, through a glorious pompe, to dazell the eyes of the People, and to amuse them, whilst they are seduced; and lastly to enrich and exalt the Clergie. For the Prelates of the Church of Rome earnestly bent to their profit, have taken sufficient notice, that the Gospell in its simplicity could not serve to build up their Empire.

And

And although this numberleſſe rhapſody of Traditions ſhould not bee woven by a fraudulent workemanſhip, yet the confounding multitude of new ordinances ſmothereth the old, and cauſeth that things neceſſary cannot bee diſcerned from ſuperfluous, and that Ieſus Chriſt is ſcarce knowne among the Saints: and the abſurdity of many new inventions by their addition, doe call the ancient Doctrines into ſuſpicion, and weaken their certainety. Eſpecially when they make the true knowledge of Divine doctrine, to depend upon the authority of humane Tradition, and God to bee beleeved, becauſe men have ſo ordained it, as it is now practiſed in the Church of Rome.

Adde to this the inclination of man to worſhip his owne proper inventions, and to till and improve

that moſt induſtriouſly, which hee himſelfe hath planted. For as the earth nouriſheth nettles which her ſelfe hath produced, much better then good plants that are ſtrange and brought from farre: ſo the ſpirit of man is reſtleſſe in taking care, that the lawes be obſerved which he of himſelfe hath invented, much more then thoſe which Ieſus Chriſt hath brought from heaven; eſpecially when theſe new Doctrines are gainefull to the projectors, and a prop to their dominion. Hence it commeth to paſſe, that in the Church of Rome, the doctrine of the Goſpel (which conſiſteth of rules few & eaſie) is a claſped book to the people, and the commandements of God are of little moment; but the Traditions (though toileſome, and almoſt innumerable) are moſt religiouſly obſerved, and with marvellous obedience.

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Amongſt all the Religions that ever were in the world, the Romiſh in multitude of Lawes and Traditions beareth the Bell away, the number of them being ſo great, as ſcarce an age will ſuffice to learne them. And it had beene very requiſite, that when the Councell of Trent did eſtabliſh Commiſſaries to attend the cenſure of prohibited bookes, it ſhould have eſtabliſhed other Officers immediatly, to collect together the unwritten Traditions, and to put them in order: for ſeeing that by the authority of this Councell, the Romiſh Traditions were declared, to be of equall authority with the Scripture, it was convenient that theſe Traditions being digeſted into a body, ſhould have beene annexed to the Scripture, to the end to have the body of Chriſtian Religion entirely to-

gether. But they gave their minds to be neglectfull in this point, for feare of affrighting the people with many myriads of Traditions, of prodigious length: as also lest the people should compare the vanity of these Traditions, with the sanctity and excellence of the holy Scriptures, which our Adversaries hinder to bee read, with all their might and diligence. Moreover, our Adversaries doe say, that the Pope and the Church of Rome can adde to the Creed, and establish new Articles of faith. Wherupon it followeth, that if Christian Religion may suffer yet more additions to be in matters essential, the Fathers did vainly labour to make a perfect body of the Christian Religion, seeing that it is as yet imperfect.

I (being moved with these considerations, which doe altogether hinder

hinder them) did deſigne with my ſelfe, to make a collection of all the Traditions of the Church of Rome, and to lend helpe to their negligence. But being entred therinto, I perceived the labour to bee endleſſe, and was overwhelmed with the multitude. It hath happened to mee, as to thoſe that ſettle themſelves in an evening to count the firſt ſtarres that appeare, and whilſt they are counting the firſt, others appeare, & then more, ſo as all their reckoning is interrupted. Thus labor increaſing underhand, dulleth the edge of a mans deſire, and ſo much the rather, ſeeing there is no man but is ſoone weary of gathering uſeleſſe droſſe together.

If I were diſpoſed to make a perfect Catalogue of the Romiſh Traditions, it would bee neceſſary for me to decipher, and paint forth the

the infinite diversity of Masses; the Services and Suffrages of the dead; the Rubriques and Proviso's to supply the defects of the Masse, arising either from some defect in the person of him that celebrateth, or from the place, or from the time, or from something in the matter, or in the intention.

It would be needfull for me to insert all the lawes touching the administration of the Seven Sacraments, and the disciplines of the Romish Pontificallity, that direct the collation of the seven Orders. The Consecration of the Bishops, the Archiepiscopall garment, the benediction of Abbots, Abbesses, and Nuns; the Dedication of the Churches, the Consecration of the Altars, whether fixed or portative; together with the vessell and moveables of the Church and Churchyards: the reconciliation of

of the Churches and Church-yards, in case of pollution, by effusion of blood, or by other dishoneſt act, or by the interrement of an Hereticke: the benediction of the Images, Croſſes, Corporalls, Reliques, Bels, and Standards: the Conſecration of the Chryſme, and the Fonts; the Admonitions, Excommunications, and Reconcilements of Penitents on Maundy Thurſday: the forme of Degradings and Exorciſmes, the ſingle and double ſhaving, the infinite variety of Monkes and their Orders, & of the divers priviledges and ſpirituall graces, which the Pope hath granted unto them.

It would likewiſe bee needfull for mee, to repreſent the lawes of the booke of holy Ceremonies, wherein the forme of the Popes Obſequies and Funerals, and of the Election and Coronation of a new one

one is prescribed. The submissions which the Kings owe in the Procession that is made at his Coronation, and at the Feast. The Coronation of the Emperor by the hand of the Pope, with his shamefull homages and submissions to his Holinesse. The benediction of the Knights of the Church. The benediction of the Rose on our Lords day *Lætare*, and of the sword on Christmas night. The Consecration of the *Agnus Dei*. The Creation of Cardinals. The power of Apostolike Legats. The Order of the Consistory, and of the Conclave, and of the Councel when the Pope is resident there in person, or by his *Nuntio's*. The Papall Masse, and how the Pope receiveth the Communion. The Popes Habits, his Episcopall Miter, his Royall Crowne, and a thousand the like things, whereof the very names doe

doe terrifie us, and the Lawes and Disciplines, for quantity, doe surpasse the Bible in thicknesse.

It would have beene needfull, to adde a thousand villanous and ignominious precepts, touching busie and unchaste interrogations which the Confessors make, & the determinations touching the cases of Conscience. But modesty hath not permitted it, and I was loath to staine my booke with such infamous rules, which teach vices under the shadow of examining and reprehending them.

Therefore to put some bounds to this trouble, I have contented my selfe to bring traditions which concerne the Doctrine, that is to say, which in some sort thrust at the Law of God, and the Doctrine of the Gospel, & that concerne the Sacraments, and the Orders, and the Ecclesiasticall charges, with some

some superstitions where the abuse is most grosse and apparant.

I have drawne all these Traditions from the publike practice, from the Councels approved by the Popes, from the text of the Masse it selfe, and from the Decrees, Decretals, and Extravagants of the Popes. And from some of the more famous Authors, as *Lombard* and *Thomas*, two Princes of the Schoole, *Bellarmine*, *Vasquez*, *Gregory* of Valence, *Tolet*, *Emanuel Sa*, that are Iesuites, *Navarre* the Popes Penitentiary: the three later I quote most often, because they maintaine their sayings by a multitude of other Doctors: so as under the name of one Authour, I alledge many.

All such as have hearts disposed to learne, shall here see with admiration, mixed with griefe, (as in a small contracted table) the whole masse

maſſie body of Papiſme, varied with a hundred thouſand colours, and ſhall be able thereby to profit. For the ſimple recitall is enough for refutation, and to leade foorth into view the myſtery of iniquitie.

FINIS.